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Wilt thou not revive us again, that thy people may rejoice in thee? Shew us thy mercy, O Lord, and grant us thy salvation!—*Psalm 85. 6, 7.*

RELIGIOUS THOUGHT AND ACTIVITY.

May the end of a perfect day be yours
When the evening stars appear;
And may every day be a perfect day
To the end of a perfect year!

Universal Week of Prayer.

The Federal Council of Churches in America and the World's Evangelical Alliance of London unite in inviting all churches to observe Sunday January 2 to Saturday January 9 as a Week of Prayer. Topics for prayer are suggested as follows:

Monday—Thanksgiving and Humiliation. Psalm 95. 2, 6.
Tuesday—The Universal Church. Acts 20. 28.
Wednesday—Nations and Governments. Acts 17. 26, 27.
Thursday—Missions. Mark 16. 15.
Friday—Young People. Acts 2. 39.
Saturday—The Home Base.

The Great Commission Prayer League of Chicago requests churches to observe the Ten Days Prayer Season, December 31 to January 9, in sacred commemoration of the 1900th anniversary of Christ's baptism and his entrance upon his public ministry. The Ten Days should begin with the annual Watch Night meeting, and continue through the Universal Week of Prayer, "all believers around the world uniting their prayers in humble confession of their own and the church's sins, and importunately interceding for the church's revival and the speedy worldwide proclamation of the gospel."

In view of the fact that Dr. L. L. Zamenhof, translator of the Old Testament into Esperanto, the international language, is the creator of Esperanto, the Bible will doubtless be regarded as **the fundamental classic of Esperanto.** Because of this many will read it who otherwise would never become acquainted with the Bible.

A group of 75 Christians, both Protestants and Roman Catholics, have formed the **American Christian Fund for Jewish Relief,** to aid five million Jews in Russia, Poland, Lithuania, Austria and other countries who are starving.

Dr. S. Parkes Cadman and Justice Victor J. Dowling are joint chairmen of this Fund.

An "Arabic Reference Qur'an," the first nine Suras, by Dr. Frances Wakefield, has just been published in Arabic. It is designed to simplify the study of the Qur'an by making it possible to see quickly what is or is not stated in the Bible about the subjects mentioned in the Qur'an. It will thus be of use to those who are feeling after truth beyond the Qur'an.

The book may be obtained from R. Q., 85 Highbury New Park, London, N. 5, England, for seven shillings.

A campaign to place 5000 New Testaments in the hands of **American-born Japanese in the Hawaiian Islands** was recently promoted by the Pacific agency of the American Bible Society. In this work the society enjoyed the coöperation of Hawaiian missionary and religious organizations. Public school officials, teachers and

the leaders of Christian young people's societies also gave valuable assistance.

Many older Japanese who are Buddhists bought English New Testaments for their American-born children. The sales exceeded by more than 2000 Testaments the goal which had been set for the campaign.

Enrolment of **men students in Roman Catholic colleges of the United States** shows an increase during the last two-year period of 20 per cent, as compared with an increase during the preceding two years of 16 per cent. The number of men in Catholic colleges of the United States is now 55,724. The country has 74 such institutions, the one with the largest enrolment being Fordham, New York City. Others in order are Loyola, Chicago; Marquette, Milwaukee; De Paul, Chicago; and Notre Dame, South Bend.

The number of women in Roman Catholic colleges is much smaller than that of men.

When Rochester Theological Seminary reopened in 1922, after the summer vacation, two young men, strangers to each other, found themselves assigned to be roommates. In the course of introducing himself, one of them remarked that he was a graduate of the Wharton School of Finance, Philadelphia.

"What are you doing in seminary, then?" demanded the other.

"It is a bit queer, isn't it? But I fancy there will be a place for me on some mission field or other. You know they need folks with a good many different kinds of training, and I'm hoping that about the time I get through here they will be looking for some one with just my combination, finance and theology."

"Well, to tell the truth, I am in just the same fix myself. I finished a course in civil engineering before I came here. No one seems to know where they will ever want an engineer on the field, but I feel pretty sure there will be **a place somewhere.**"

And there was. One of the two is now mission treasurer at Matadi, the other is at Kimpesse for building and industrial work. —"Congo News Letter."

The total number of new churches or units of churches in the **Evangelical church** erected during the quadrennium, or now in process of erection, is 194, at a total cost of nearly six millions. Of these churches 145 have been erected in towns and cities at a total cost of $5,440,150. Forty-nine have been erected in villages and in the country at a cost of $463,192.

In addition to the foregoing 121 churches in cities and towns were enlarged or remodeled at a cost of $757,946, and 83 in villages and in the country at a cost of $192,445: a total under this item of nearly one million.

This makes a total of nearly seven millions for new and enlarged and remodeled churches during the quadrennium.

The record for parsonages is also interesting. One hundred and one new parsonages were erected or are in process of erection in towns and cities at a cost of $715,374, and 48 in villages and country districts at a cost of $221,947: a total for new parsonages of $937,321.

Forty-five parsonages in cities and towns were enlarged or remodeled at a total cost of $68,697, thirty-four in country districts at a cost of $37,972: a total of $106,669.

The National Industrial Conference Board has published a volume on "The Cost of Living in the United States," which provides data on **the purchasing power of the American dollar since 1914.** Here is a tabulation of the per capita giving prepared by (Northern) Presbyterians for all purposes since 1914. It is expressed in dollars, which multiplied by the purchasing power of the dollar in a given year, gives in the third column its equivalent in purchasing power:

Year	Dollar Value cents	Per capita Giving	Equivalent to
1914....	100.0	$18.99	$18.99
1915....	99.5	18.36	18.26
1916....	92.0	18.02	16.58
1917....	76.2	19.47	14.84
1918....	65.7	20.31	13.34
1919....	58.1	20.46	11.89
1920....	48.9	26.30	12.86
1921....	61.3	27.30	16.73
1922....	64.3	26.94	17.32
1923....	61.8	27.96	17.28
1924....	61.8	31.17	19.26
1925....	59.3	31.30	18.56

Thus the Presbyterian who gave $18.99 in

1914 and now gives $31.30 is actually purchasing less for his money by 43 cents than he was twelve years ago.

The completion of **a hundred years of home mission work** was celebrated at the recent annual meeting of the homeland boards of the Congregational churches. The Congregational Home Missionary society, the oldest of the eight homeland boards, was organized in 1826.

The society in its first year had 169 missionaries, who rendered a total of 1320 months of service. This year its missionaries numbered 1478, and the months of service totaled 14,605. The average expense to the Society per year of service was $127 in 1826; in 1926 it was $1043.

The total income for the work of the Society was $18,140 in 1826; for the year 1925-1926 it was $1,229,810. More than 700,000 have been led into church membership by the missionaries of the Society during its century of history.

The state of New York was the main field of the Society at the beginning. The first year 120 of its 169 missionaries labored in New York, the only missionaries west of the Mississippi River in 1826 being three in Missouri.

The missionaries of the Society today are distributed in 45 states, Hawaii and Alaska. They are laboring in the newer sections of the far West, and in the cities and rural districts of the East. Twenty-five languages other than English are used in 304 foreign-speaking missions.

The total receipts of the Congregational home and foreign boards last year were $5,088,996, of which $2,995,150 was for the homeland work. An every-member canvass was taken by most of the churches early in December for 1927 missionary funds.

The executive committee of the Central Bureau for the Relief of the Evangelical Churches of Europe has taken steps to found an **Evangelical Credit Association.** Its purpose will be to provide loans for the Protestant churches of Europe to facilitate the financial rehabilitation of their educational and welfare institutions.

The proposed Credit Association is to secure its capital fund through the budget of the Central Bureau and by a popular subscription of stock in Europe and America.

> For all who do not pray for themselves, for all who have not the consolation of the prayers of others, and for all whose anguish is unrelieved by the knowledge of thy love,
> We beseech thee to hear us, good Lord!

Loans are to be made at the rate of 5%, the interest payments being applied to the amortization of the loans, thus constituting a revolving fund.

As in many countries of Central and Eastern Europe interest at the rate of 24 per cent per annum must be paid on loans secured through regular banking channels, loans at such a low rate of interest will be a real boon to the churches. With old endowment funds swept away, with their supporting constituency impoverished, the churches are in desperate need of funds for the repairs and upkeep of their institutions. They feel confident that they will again become self-supporting when the effects of the post-war economic crisis are no longer felt, and ask for loans to help them in this emergency rather than for gifts.

A loan fund such as is contemplated will aid greatly in the reconstruction of organized religious life in Europe. Given sufficient capital and wise administration, this Credit Association could work out a real "Dawes Plan" for the churches of Europe. It is an attempt on the part of united Protestantism to do for all the Protestant churches of Europe what the Roman Catholic has already done by securing loans for its war-stricken churches and institutions through the banks.

Religious Bigotry in Roumania.

The recent visit of the Queen of Roumania to this country lends new interest to the report that it has been agreed upon in London, New York and Nashville that Baptists are to push a campaign of agitation against Roumania for alleged discrimination against Baptists in that country. The Baptist World Alliance, with headquarters in London, will go to some nation member of the League of Nations, and urge that nation to charge before the League that Roumania is violating its contracts and treaties with the League and with other nations. The violation consists, so Baptists will claim, in denying religious liberty to subjects.

The Alliance is literally a world organization of Baptists, for all belong to it. Its most active member is the Baptist body of our Southern states. For the past two months a deputation of Southern Baptists has been in Europe, in part to study Roumanian conditions. Baptists of the world are soon to meet in Toronto, and there the Roumanian situation is to be reported. This deputation says Hungary is playing fair, and Soviet Russia is doing the same.

As made out by Baptists, Roumania is officially persecuting people of a religious allegiance other than the national church, which is Eastern Orthodox. Some have been jailed, others have been deprived of property and all are treated as outcasts before the law and society. These conditions are to be laid before the League of Nations Council, and also before the public of Germany, France, England and America.

Bequest Insurance for Religious Movements.

The Equitable Life Assurance Society made the week of December 13-18 last "Bequest Week," during which time its agents were to specialize in promoting gifts through life insurance trusts for educational, missionary, religious and philanthropic organizations connected with the church. The plan was carried out in cooperation with the Federal Council through its committee on Financial and Fiduciary Matters.

Mr. E. A. Woods of Pittsburgh, representing the Equitable Company, devoted one day about a year ago to this purpose, calling it "Bequest Day." On that day 335 of his representatives interviewed 1370 prospects in the interests of 545 charitable organizations, and secured 57 applications for policies totaling $169,500, designating religious or charitable or educational organizations as beneficiaries.

From the point of view of religious organizations this experiment means effective advertising, publicity and education, and has a value far in excess of the number of policies written. It affords an opportunity to inform insurance underwriters about the needs of religious agencies for support, and to secure coöperation in directing the attention of great numbers of people to worthy causes.

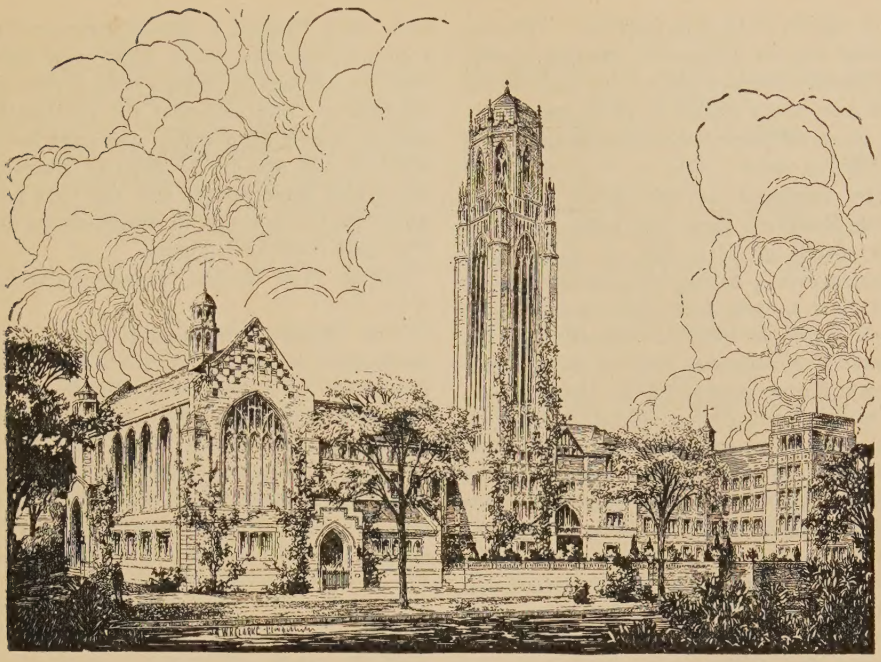
Bequest Insurance means to the insured that the policy written upon his life shall ultimately accrue to the benefit of a designated charitable object, a church, a mission society, a college, a hospital, or other similar beneficiary. The policy then takes the place of a will so far as this gift is concerned, and the sum of money thus accruing is built up out of savings, paid at regular intervals in the form of premiums instead of being taken out of the principal of the man's estate after death, as would occur in case a bequest of an equal amount had been written into the man's will. Or, if upon the Endowment form, it will be paid at the expiration of the endowment term,—say 10, 15, or 20 years,—even if the insured lives.

Tent Evangel in New York.

Concerning the summer work of Tent Evangel Rev. George W. McPherson, the superintendent, says:

"Perhaps the most practical way to present the facts is to compare the season of 1926 held in a church, with the preceding summer work as conducted in the canvas tabernacle. Some allowance, however, must be made in this comparative statement, due to the fact that during the three opening weeks in July we had to contend not only with the hottest weather New York has ever known, but also with a serious strike in the subway and on elevated roads, which strike reduced the attendance during those weeks about fifty per cent. During the remaining six weeks weather conditions were fairly good, and the attendance gradually increased right up to the final service.

"The work was conducted as in former years, that is to say, noted preachers were heard, the music was of a high order. A large sum of money was expended in advertising, and nothing was left undone to induce the people to attend the services in the church. And what, on the whole, were the results? In comparison with Tent Evangel in 1925, the attendance was about one-third as large, and as to the number who made confession of faith the total was about one-third. This also was true of the loose collections. Consequently, as a result of the same strenuous effort put forth in other years, and nearly as large an expenditure of money, the total results were less than one-



Graham Taylor Assembly Hall. Victor Fremont Lawson Tower. Franklin Woodbury Fisk Dormitories.

New Buildings of Chicago Theological Seminary.

half what they were in Tent Evangel. It is true we witnessed a deeply spiritual work, many persons received spiritual help, and the members of the Manhattan Church who attended were blessed, but the total results were about as stated, as far as man can judge in such matters. I am justified, therefore, in making the following summary:

"While the services in the church attracted a good number of the more comfortable class, they did not reach any considerable number of the great outside mass who are not affiliated with any church, and such as gathered in large numbers at the Tent Evangel.

"As to the financial support, it was a season of much concern, for it was found that the people would not contribute as in other years, simply because we carried on in a church.

"Denominational jealousies were also somewhat in evidence, and the remark was frequently heard, 'This is not Tent Evangel. I can go to a church at any time. I will not lend my support to another church.' Thus we faced a new problem never encountered in the canvas tent.

"In conducting summer evangelistic work in New York it was clearly demonstrated that there is no method comparable with the Old Tent Evangel method. The open air work under canvas has a peculiar attraction and charm all its own. Hebrews, Roman Catholics, Protestants, and infidels as well, will attend the big tent in great numbers, and not a few will be won to the Christian life.

"From these facts I conclude that every city should have at least one great summer gospel tent center, as New York has been favored with for nearly half a century. Such a center abundantly pays in the general upbuilding of the churches and the kingdom of God."

WOMAN'S CHRISTIAN TEMPERANCE UNION CAMPAIGN.

When the 3000 delegates to the 52nd annual convention of the Woman's Christian Temperance Union left Los Angeles they took home to the other 550,000 members a plan which is the beginning of another great

move against alcohol in America. The convention was an indignation meeting against the libelous propaganda of the wets in the past year, and a pledge to work unceasingly for universal respect and enforcement of the prohibition laws.

The sentiment of this great army of White Ribboners rang out in the clear keynote speech of Mrs. Ella A. Boole, who presided over a national convention for the first time as president. Her speech drew much favorable editorial comment, and the constructive program inspired by her address is largely responsible for the telegrams of greeting and congratulation received by the convention from President Coolidge, Assistant Secretary Andrews, and other officials. "Hold fast and go forward" is the slogan for 1927 Mrs. Boole gave to the convention.

For the first time the Woman's Christian Temperance Union adopted a platform, instead of the time-honored set of resolutions. Among the planks were declarations of America's dependence on prohibition as a mainstay of the present great prosperity; a call for obedience to the law, and efficiency in law enforcement; greater authority for the government to be granted by proper legislation; a hundred per cent dry vote at the polls; a condemnation of the Quebec Plan, and a repudiation of the libelous wet charge that prohibition has demoralized youth as a whole.

Outstanding in public interest was the convention's 1927 program for law enforcement. It includes educating America in the benefits of prohibition, and carrying out the work among the youth of the country for which the Woman's Christian Temperance Union has become famous.

Considerable attention was attracted to the plan to work for municipal law enforcement codes in every city. January 16 and 17 were declared special law enforcement days. It was determined to watch the courts to see what happens to violators of the prohibition and other laws, and to do whatever is necessary to bring about a public feeling that law violators should be punished properly.

No greater evidence that prohibition is a winning cause can be given than the figures of the increased enrolment of this organization. Mrs. Frances P. Parks, corresponding secretary, reported nearly 55,000 new members for the eleven months ending with the convention. She said that the greatest incentive to new membership was experienced after the wet and dry hearings at Washington, which demonstrated that the wets have undertaken a campaign to undermine the law and nullify the Constitution.

Among Mrs. Boole's "Recommendations" were these:

That increased emphasis be placed upon temperance instruction in the schools, this instruction to include total abstinence, the reasons why prohibition came, and the necessity for law observance;

That every state prepare a live program of service adapted to the needs of the state, this to include a "Hold Fast" campaign for members and the securing of adequate funds for the carrying on of the state and local work;

That every local union be urged to prepare an ambitious program. Your union must sell prohibition to the community. How will you do it?

That by public meetings, social meetings, debates, forums, banquets, and luncheons the question of prohibition be brought before the public by the spoken word. With all the attractions of the motion pictures, the call of the outdoors and athletics, it may not always be easy to get audiences, but nothing takes the place of the public address. Every state should plan one or more itineraries each year, and every local union should hold at least two public meetings;

That definite effort be made to secure dry publicity. Publicity means not only advance announcements of meetings, but full reports of what has been said; it means bringing to the attention of the newspapers the achievements of prohibition; it means answering wet propaganda. The Intelligence Squad which keeps the state officers in touch with what is being published in the local press should be continued, and expert help should be secured in each state in answering the attacks on prohibition;

"Because total abstinence is essential to law observance I recommend that the Patriotic Roll be continued for the enlistment of young people, and I recommend increased activity in the Loyal Temperance Legion."

OTHER LANDS.

In 1806, when Napoleon gave liberty and legal status to Protestant churches, there was not a single place of worship for **French Protestants** in and around Paris. Now there are more than a hundred in its immediate neighborhood. Moreover, there are thriving colonies of French Protestants in Algeria, Tunisia, and Morocco.

The "Palestine Correspondence," issued by the Palestinian Zionist Executive, states that the Pro-Jerusalem Society has prepared a plan for the **development and expansion of the Holy City.** The old city itself within the walls will not be interfered with, but so far as the surrounding country is concerned, "new roads are projected, certain areas are marked for reconstruction, and sites of new suburbs are decided upon and indicated on the plan." The plan covers an area big enough to accommodate comfortably 200,000 people, or more than double the present population within the old city.

The Paris Mosque.

There is a mosque in Paris. It was built by the French government "because France is a great Mussulman power," and solemnly inaugurated by President Doumergue; and whenever the Sultan of Morocco or the Bey of Tunis happens to visit it, he is accompanied by a devotional train of high French officials.

The mosque is not a mere Mussulman chapel, built as cheaply as is consistent with France's African prestige: it is what the newspapers pompously call it, the Islamic center of Paris, and covers a whole block. Castellated white walls, showing the proper cedar beams and pierced with three or four Puerta sols, an Oriental restaurant with genuine Oriental library, and the evident promise of what will be a bazaar.

Entrance fee is five francs, for the support of the Islamic center.

A few steps, and you are in a Moorish patio with two fountains and geometrical looking plots.

The mosque is a really handsome mosque, with marble columns, fine lace work in solidified plaster, beautiful rugs, and a mysterious soft light over it all. Hundreds of colored little lamps which work electrically are ranged along the Moroccan frieze. There is a niche oriented toward Mecca where is the beautiful cedar pulpit given by the Bey of Tunis, and a rug which is a perfect copy of one in the famous mosque at Kairouan.—"Saturday Review."

ANGELS.

He shall give his angels charge concerning thee. Psalm 91. 11.

REV. HOWARD W. POPE.

God's angels are a mighty host,
Who do his holy will,
And Father, Son and Holy Ghost
Employ them daily still.

The old, the feeble, and the young
Are their especial care:
So, in and out, between, among,
They lead, protect and bear.

And none of us need ever fear
That we are left alone,
For day and night through all the year
God's angels guard his own.

Transjordania.

The trans-Jordan territory, uncertain in its limits but rich in potential wealth, was left out of Palestine when the boundary settlement was made, greatly to the disappointment of the Zionists. Old Palestine or Palestine proper had an area of some 12,000 square miles. The present Mandate area, lying west of the Jordan, covers 9000 square miles, while Transjordania formed a territory of uncertain boundaries covering about 3000 square miles. The land of Israel according to the divine promise reaches to the Euphrates. The article below, from the "Home News," New York, is written with clear knowledge of the present situation, and should be of interest to students of Near East political developments in relation to prophecy. It runs thus:

"With the creation of the new state of Transjordania the British have achieved a British land bridge all the way from Cairo to Bagdad.

"The bridge is difficult to illustrate except graphically. But the reader can visualize Palestine, flanking the Mediterranean, a little state linking up with Egypt on the west. Palestine in actuality and Egypt in effect are British. Then he can visualize also 1000 miles to the east, the new British mandatory state of Irak, formerly called Mesopotamia,

with its rich capital, Bagdad. Between Palestine and Irak one must visualize blankness. It is just that, blank desert.

"The British sent Sir Gilbert Clayton to negotiate with Ibn Saud. The result was the Bahra treaty of last December. Ibn Saud agreed to recognize this new state of Transjordania, which formerly he had coveted and fought, and which until 1925 had consisted only of a patch of land beyond the Jordan, beyond the Palestine frontier, with its eastern and southern boundaries never precisely defined. As a result of the Bahra treaty Transjordania begins where Palestine leaves off, stretches up north to the Syrian frontier, dips down south as far as the Gulf of Akabah, and then shoots 1000 miles across the desert to the Persian Gulf. As now constituted Transjordania is an enormous country. It is ten times the size of Palestine. And the British have a bridge straight through to Bagdad.

"The political status of Transjordania is difficult to define. It is recognized as a country, and has a king, but it is part of the British mandate for Palestine. Thus the government is vested in a native ministry, responsible to the king, but both ministry and king are in turn responsible to Col. Cox, the British district commissioner. The district commissioner is subordinate to Lord Plumer, the high commissioner for Palestine.

"The Zionists in Palestine hate the mention of the word Transjordan. They regard it as their Alsace-Lorraine. They insist that it is an integral part of Palestine, and that when Sir Herbert Samuel drew the frontier along the Jordan (so as to keep the whole line of the Hedjaz railway in "Arab" territory,) he was influenced by circumstances. The Jews insist that the frontier is otherwise indefensible and outrageous, and that the time will come when expanding Jewish immigration will look to the rich Transjordan valley with hungry eyes."

CURRENT THOUGHT.

It has always been assumed that the Egyptians expended such time and thought on the burial of their dead because they loved and revered them, and many English writers have denounced the excavator for disturbing the dead in their last sleep and destroying the "houses of eternity" in which loving hands had placed them.

But it is possible that the Egyptians did not take all this trouble in hiding their dead in what they deemed to be inaccessible places through love, but through **fear**. . . . . Mummification of the body, the bandaging of the same, the nailed anthropoid coffin and sarcophagus, the well constructed tomb with its walled-up doorways and shafts filled with stones and concealed entrances, were all intended to keep the deceased in his tomb and to prevent him from coming back among the living and working his will upon them.—Sir Wallis Budge.

The interest of the present moment to everybody who is thinking is immense, but there is a real danger. We look at things intellectually, and become so interested that we begin to argue about conditions and think about them from too low a level. If what I am saying is true, you and I have to live as those that are expecting that soon the end will come. I should be sorry if you were to gather here night after night to hear these great things and then go away without saying, "Yes, the dear Lord is not far away: I must put on my clean garments, I must light my lamp." The lamp is the Holy Spirit. If you are simply going to hear the story and speculate, and say, I hold this and that, God help you! **If Jesus Christ may come any minute,** and we do not know when, the church of God has to get her lamp filled, get the oil of the Holy Ghost, and live so as to be ready to meet him. God help you men and women, and keep you in his love!—F. B. Meyer.

Unless **the Christian home** can be universally rehabilitated and set to work in sanctifying the social order through consecrated parenthood and dedicated childhood, the place of the church in the life of tomorrow is gravely imperiled. The voice of every pastor should be raised in a passionate plea on behalf of a home life marked by spirituality and devotion to Christian ideals. The disintegrating influences of modern life are working havoc with the social unity and spiritual habits of family life. Children are growing up religiously neglected.

Lumberjacks in the depths of the Canadian forests, stopping for dinner. Sky-pilots and gospel literature are always welcomed in their camps.

The place of the Bible and prayer in the home are negligible, and the call to worship falls on dull, irreverent hearts.

The entire membership of the church in profound humility before God should acknowledge and confess its sins as today it faces a moral situation created by homes out from which the practice of the presence of God has gone, and where the hallowed influence of prayer no longer abides. Our young people entering upon married life must be instructed as to the sanctity and solemn consequences of their vows, and the responsibility of the contract which as Christians they cannot evade. Only as the home is enriched by religion and safeguarded by its holy influences will the full obligations of parenthood and childhood be willingly accepted and faithfully met.—Dr. William C. Covert.

The Bible.

The Bible has been creative of modern sympathy, that pity which has come into the soul of man for those who are born where the mind is darkened, where life is imprisoned by circumstance, where a philosophy of despair is inevitable. This Book has opened to clear view and unescapable challenge the dreadful tragedy of the world. It has produced the missionary pity. It has created the feeling of humanity, opened the fountains of kindness, touched the springs of generosity, and sent forth love winged with unconquerable power. Old selfish nationalisms, narrow race prejudices, cruel utilitarianism which looks upon the stranger as only an object of exploitation, all inhuman practices which create enmity and make for war, can never stand where the message of this Book has become known. When Western civilization will illustrate by its life the teachings of the Bible, when politics, business and social behavior shall respect its ideals, then will come the triumph of the church.

The Bible is always in advance of the people. Genesis has meanings far beyond our interpretations. Moses saw what it took Israel hundreds of years to understand. Every prophet was in advance of his time. We still seek the mind of Paul and of John. We follow on to know the Lord.

The Bible will always be in advance of us. We do not expect any nobler conception of God than is given in this revelation, any conception more satisfactory to the intellect, any better assurance that the universe is on the side of man, any more convincing disclosure of the things of ultimate worth, any greater stimulus to seek the abundant life, any better evidences of immortality. In short, the Bible tells us about the Christ who gives the final answer to every vital question in the world and out of it.—Dr. Edward Yates Hill.

The Record of Christian Work comes regularly each month, and I read it with pleasure and profit always. The devotional studies by Dr. F. B. Meyer in recent months have been especially helpful. I wish to express my gratitude to you for making it possible for me to have the magazine regularly.—(Miss) Mary L. Thompson, Egypt.

THE MISSION FIELD: AT HOME AND ABROAD.

At Tinghai an **evangelistic campaign** was carried on from February 12-18 last. The attendance in the evening sometimes numbered as many as 1000. All classes of society were in evidence. One result was that when the antichristian movement struck this place it fell flat, the reason given by officials and people alike being, "We now understand Christianity."

Last year **a summer school for caste Hindus** was held by Rev. C. W Posnett at Medak, India. About 150 caste people assembled, mostly earnest inquirers. There were village rulers as well as working-class villagers, and half a dozen caste women.

The addresses at the meetings were directly centered on Christ. Many caste people took open stand as Christians, and insisted on being baptized before they left.

Africa, a measureless tract with **a measureless leper problem,** about which next to nothing has ever been done, is to have a comprehensive piece of work at Inhambane, in Portuguese territory on the East Coast. Land has been economically purchased. A plant will have to be developed from the bottom up, and it will take $5000 each year for four years to maintain it.

I was sitting next to a cotton broker on a dining car on the Cairo to Medina railway. There is no color line there: all one under the British flag. I said:

"You have a son?"

"Yes, in the American College."

"You have a daughter?"

"Yes, in a girls' school of your mission."

I suggested that he might come to the true faith.

"No, not I," he said. "Listen! You will never have me. I will die a Mohammedan. You will never have my son, but **the third generation,** you will have them all!"—Dr. S. M. Zwemer.

I have been interested to notice how often and in **how many ways the Chinese misinterpret and misunderstand** what we foreigners do and say.

For example, in a foreign home one night the family decided to eat supper around the fire. As they were saying grace, the servant rushed into the room with a vase of flowers, saying:

"You forget these!"

When asked what he meant he replied: "You pray to the flowers before every meal. You almost forgot them this time."

The Chinese are much afraid to have their pictures taken,—they believe the camera captures their spirit. Our dress is often misunderstood, for the Chinese consider allowing the neck and arms to show at all is improper and vulgar. Many times also I have felt Chinese women scrutinizing my hat: Chinese women do not wear hats. Of course, in the cities where there are quite a few foreigners the Chinese, for the most part, have become accustomed to our peculiarities, but in the country districts they think we are most awfully queer. Our love of exercise is most curious to them, especially to the wealthier Chinese. Once an official, visiting some foreigners, saw a group going out to play tennis. He turned to his host and said:

"It is certainly strange to me why you foreigners do that work. It would be so simple and cost little to hire coolies to do it for you."—Mrs. Philip B. Price, Soochow.

May I pass on **a South African wireless story** which is too good to keep? It is the custom for the local broadcasting station to extend the privilege of its use to the various churches in rotation on Sunday evenings. A neighbor of ours, a young man named Hughes, is quite a wireless expert, being connected with a firm in town dealing in wireless equipment, and so fitted up his little run-about car with a receiving set and loud speaker that he could enjoy the program of the day while traveling in it.

One Sunday night, while returning home through town in this car, he came to a street crossing where there was a traffic policeman on duty. The latter had been giving him the "Go" signal, when he suddenly turned and signaled him to stop. This he did so suddenly that his engine stalled. When the block had ceased the traffic cop saw what had happened, and not being rushed with work, it being a Sunday evening, stepped over to explain to Hughes why he had stopped him so suddenly. Just

as he got to the car and laid his hand on the body of it, a sepulchral voice, seemingly from nowhere spoke, saying:

"Let us pray!"

The cop looked at Hughes in perplexity. Then came a sonorous prayer, pouring out from the body of the car.

It was some seconds before the surprised policeman caught on to the fact that he was hearing the regular Sunday evening service, but when he did he joined Hughes in a good laugh at his own bewilderment.—Rev. H. B. Catlin, Johannesburg.

Sleeping in the golden sands of West Africa lie over a hundred Wesleyan missionaries. Another hundred who volunteered for service in that country were invalided before they had completed one full year's service.

Africa was not always a fruitful field. For some years progress was slow, while the cost in men and money was great. The early missionaries toiled facing great odds. Today a wondrous change has taken place. Africa's need is still her call and challenge, and the call still comes from martyr graves bidding us carry on the work for which they labored and died, but there is now a new call and a fresh challenge,—Africa herself is calling. She needs Christ, and now she knows she needs him.

The story of the **Ivory Coast Mission** has sounded throughout Methodism, and even beyond, one of the most wonderful and soul-stirring stories in the history of Christian missions. A whole nation at the call of Prophet Harris renounced and destroyed their idols and fetiches. They built churches, bought Bibles (which they could not read), and waited ten long years for the coming of the Protestant missionary. Already, after less than two years' work in this area, we have 160 churches and 32,000 enrolled adherents. But even this is only a beginning, for distant villages are calling to us to gather them into the kingdom of God.—"Foreign Fields."

A Native Evangelist's Report, India.

My work is chiefly amongst the Sudras, for which I was destined by my Saviour. Because I was a high caste Brahmin, I am able to go into the Sudra hamlets and homes, and live amongst them. We camp in one village, and work in the surrounding villages within a radius of four or five miles. The Sudras give me a hearty welcome, and give me their houses for my stay, and give their best attention to my preaching. It means morning prayers, noon prayers and evening prayers in a heathen house. The members of the family sit right in front of me for worship, though they are not Christians.

The Brahmins' hold on Sudra people is becoming loose, and in course of time shall fall down, and there shall be a great ingathering of Sudras. Even now the Sudras are getting invited by high caste people for social functions such as tea parties to prevent them from joining with the Christians on such occasions.

Since the world war there has been a good ambition to the Hindus and Brahmins that their country should become an independent power. I asked some of the Sudras whether they want this, or not. They all in one voice said "No" in one of the biggest meetings. And also they realized that unless a common universal religion reigns in the hearts of all Hindus self-government cannot be.

Now the time has come when all the missionary activities should be concentrated on the caste people's social, religious, political and agricultural matters.

This year is a specially interesting one, as we had the visit of Sadhu Sundar Singh, who preached to great audiences. Most of the Hindus and Muhammedans appreciated his teaching. Even Brahmins prostrated themselves before him, believing that he is a great spirit. His visit and lectures helped us in our visits to the Hindu homes.

I am thankful to my Saviour because our own boys who are now in the Seminary, V. Kotaiah, a high school boy, and Y. Lakshumaiah, a higher elementary boy, helped me in part of the touring work.

It is a great privilege God has given me, especially to work for my own country people, and I am thankful to him and to my supporters.

During the year I camped in 113 places, traveled about 800 miles, talked to 462 individuals, held 214 public meetings, visited 168 villages and hamlets and visited houses 432.—Ongole Mission Station Report, American Baptist Foreign Mission Society.

Doll Messengers of Friendship to Japan.

Rev. Sidney L. Gulick, D. D.

The Doll Messenger project announced by the Committee on World Friendship among Children, of which Mrs. Henry W. Peabody is chairman, is recommended to the people and children of the United States by the Federal Council of the Churches. This project has a practical significance far deeper than appears on the surface. To see this, one needs to know first of all the fact background in the century-old Japanese doll festival known as the Hina Matsuri.

This beautiful festival for exalting family life and inspiring the daughters with the ideals and habits of home love and loyalty is universally observed by all families, whatever their social rank. It is perhaps the most attractive of all Japan's interesting national festival days. On this day ancestral doll treasures are brought out from safe keeping, and placed on display with various tiny and typical articles of furniture. The ancient and quaint costumes of the dolls, the revered customs of ancestors, the formal salutations, the receptions and refreshments for neighbors and guests, the details of politeness and courtesy, all lend themselves admirably to sustain interest and to make the three-day festival a valuable asset in the home and in the nation. It gives mothers fine opportunities for instructing their daughters, appealing to the imagination and training the imitative instincts.

The proposal of the committee (already heartily endorsed by many leading Americans and also by the Japanse government,) is that American children send thousands of American dolls to visit their friends in Japan on Doll Festival Day, March 3, 1927. These visitors from the United States will be heartily welcomed by Japan's girls and mothers. The doll suggested by the committee is the "Mama Voice" doll. American dresses will be especially welcomed by the mothers and older sisters, who are now widely adopting Western styles of light and airy clothing for their children. The welcome to American dolls will be the more cordial because of the appreciation thus shown in the United States of a beautiful Japanese custom.

But more important than the goodwill toward America promoted in Japan will be the understanding, appreciation and goodwill for Japan created in the hearts and minds of American children. The doll project is psychologically and pedagogically correct. It begins in the right way to generate mutual appreciation and friendship.

American citizens of all ages, especially young people and children in day schools, private schools, Sunday schools and individual families, are cordially invited to have a share in this program for friendship.

The committee (105 East 22nd Street, New York,) will welcome leaders in every community to help forward this Peace Makers' Crusade. A beautiful folder on Doll Messengers of Friendship and a leaflet of "Suggestions for Leaders, Parents, Teachers and Workers" will be sent on application.

THE GREAT MOHAMMEDAN PRAYER DAY.

Salla, the great Mohammedan feast, the day to which all Mohammedans look forward with pleasure, for which they hope, has come and gone.

The day is ushered in with the usual call to prayer from every mosque and praying place, "Allahu Akbar, Allahu Akbar"—"God is great! God is great!"

On hearing this call every faithful Mohammedan rises from the mat on which he has spent the night,—for prayer is better than sleep,—performs his ablutions, turns his face towards Mecca, and recites his prayers. It matters not where he may be or how many curious eyes are upon him, none of these things move him.

Many of these earnest souls do not know what they say in prayer. They have been taught to recite the prayers by Mohammedan teachers, but many by their own confession do not understand the words they recite.

After daybreak on the morning of the Salla the faithful may be seen wending their way by various paths to a prearranged spot on the outskirts of the town, where the great prayer of the year ascends. Arranging themselves in rows, the whole company turn their faces eastward and recite their prayers, which are accompanied by certain prostrations of the body.

In that vast company are to be found

Moslems at Prayer.

representatives of various tribes,—Hausa, Fulani, Jukun, etc., all intent on worshiping Allah (God). There you will find the chief of the district and his retinue, together with the malami (Mohammedan teachers) and their schoolboys. There too assemble the thief, the liar, the cheat and the adulterer. But no sorrow for sin is evinced, or even suggested. Repentance there is none. Allah will forgive the past.

For the time being traders leave their buying and selling in the market, the pedlar ceases his daily rounds, the weaver leaves his shuttle, and the dyers allow their pits to settle. "There is no god but God, and Mohammed is the apostle of God" is the one thought that seems to permeate the minds of that crowd of immortal souls.

After the Salla is over, that great day of the feast, the people of the town give themselves over to gaiety and merriment for seven days. All are dressed in their best, or in some other body's best, for the poorest turn out with some gay article of clothing on that great day, so much so that sometimes we do not recognize our intimate friends, the contrast from their everyday apparel is so marked.

Satan reigns supreme, lust stalks abroad unabashed, the atmosphere seems pregnant with the forces of evil. Crowds of gaily dressed Mohammedans parade the streets of the native town, perfumes of various kinds fill the air. No name is more often on the lips of this vast crowd than the name of God, and yet no name is further from their hearts. "This people draweth nigh to me with their lips, but their heart is far from me" is remarkably true concerning them.

Dancing goes on every day by the "Bori" women, who at times seem "possessed" by demons. These women dance until it is sometimes disgusting to look at them. A collection is taken for this display.

The Son of God and Saviour of the world has no place in their hearts. Reading the Gospel of St. John in Arabic the other day with a Mohammedan malam, we came to the term, "Son of God." I was curious to know how he would translate it, but I was not long left in doubt. When he came to the term he quite glibly translated it, "Slave of God." Later on, when the same word appeared in another connection, I asked him why he translated the same word "slave" in one verse and "son" in another. He replied:

"The Koran forbids us to call Jesus the Son of God."

"But," I said, "God himself declares Jesus to be his Son, where he says, 'Thou art my beloved Son, in thee I am well pleased.'"

To that he had one reply: "The Koran forbids it."

His heart was fixed on the Koran; to him it was an infallible guide.

Christian friends at home, do please remember these people in prayer! They listen to the gospel, and seem to appreciate its teaching, but it appears to have no effect upon them. What keeps many back is the fear of man, which bringeth a snare.— D. F. in "Sudan News-Letter."

OUR RELENTLESS OPPONENTS.

Rev. William Machin.

The Arya Samaj is one of the reformed sects that the impact of Christianity has caused to spring up in India. It was founded by Mula Shankar, better known by his religious name of Dayānand Sarasvati, taken when he became an ascetic. He was born in the native state of Morvi about 1835. He spent many years in religious inquiry, some of them as a wandering ascetic. He had an ordinary vernacular education, and learnt Sanskrit from an aged, blind grammarian and priest named Virjanand. In 1866 Dayānand began to preach against idolatry, but in Sanskrit, which few understand. Under the influence of Sen and other reformers of Calcutta he began to preach in the vernacular, and met with great success. In 1874 he wrote his great book, "Satyārth Prakāsh," the Revelation of True Teaching, and in 1875 founded his sect, the Arya Samaj.

His followers reject idolatry absolutely, and deny the possibility of incarnation. There is but one god, co-eternal with matter and the spirits of men; the gods of the Hindus are naught, the sacrifice of animals and food is ridiculous. They reject caste in theory and partially in practice, at least so far as this that they will accept into their sect those who have deserted Hinduism, and also converts from Islam and Christianity. Child marriage was condemned by Dayānand, and many of his followers reject it in practice.

Dayānand held fast to the two most widespread Hindu beliefs, the transmigration of the soul and the sacredness of the cow. This has helped his sect to win over the orthodox.

There is thus much that is good in Dayānand's teaching, but some superstition, to which we may add "myoga," the allowing of temporary marriages at times, even to married people and to widows, which is as disgusting to orthodox Hindus as to ourselves, and is a piece of real retrogression.

Not content with pushing their Arya beliefs, for which we can but praise them, they vilify other religions and raise up strife. I have come across more than one place in North India where preaching in the open air has been stopped by the authorities because of the excitement and ill-feeling caused by the Arya Samaj preachers.

They do not scruple to employ falsehood in religious controversy, and sometimes, to gain a real or supposed advantage, will represent themselves as Buddhists or as orthodox Hindus. A young Christian of my acquaintance, again, was offered the bribe of a free education if he would become a Samaji, and a catechist was offered double pay to become one of their lecturers. It was largely by means of money that they temporarily seduced some of our Doms.

The Arya Samaj is both strong and weak. It is strong in that it affords the educated Hindu a self-consistent religion that has no idolatry, and is unencumbered with a mass of complicated and almost meaningless ceremony and rule, and yet it still is Hinduism. The Arya Samaj, again, is weak, firstly, because too much of its energy is expended on purely destructive work; secondly, because, as its leaders complain, it is losing spirituality and does not succeed in obtaining sacrificial service from its followers. On the other hand, again, it has done and is doing good work in education, and has helped in social service.

The Arya Samaj is really a sign of the break-up of Hinduism. Much trouble it is giving, and will long give, to the church of Christ, but it lacks the moral power that he alone can afford, and so, in the long run, it must fail. Nay, in the present we have in more than one instance been able to see how its temporary success against Christian work has ended in victory for Christ.—"Foreign Field."

God's idea in sending the Holy Ghost was to reach the ends of the earth through you.

THE UNFINISHED TASK IN JAPAN.

My dear Mr. Moody:

On p. 591 of the September number of the **Record of Christian Work** there is the quoted article, "No More Foreign Missions." I enclose a report of "Findings" of a conference here in Japan of representatives of our Presbyterian and Reformed churches of Christ in Japan, members of our Presbyterian Board of Missions, and our Japan mission.

It may be that our American Board friends were driven by financial policy and a conviction of more important fields to adopt the policy toward Japan indicated in the article referred to, and well known to the mission world, but to have taken the position that the indigenous Japanese church should assume entire responsibility for the evangelization of Japan has turned out to be a grave error in judgment, and one which has done no little harm to the vitally important task of evangelizing and Christianizing Japan. They have laid themselves open to the newspaper charge, "No More Foreign Missions," at least in Japan. It is now more than apparent that the consensus of opinion in Japan is contrary to that policy.

In connection with the annual meeting of the Federation of Christian Missions this year the general theme of the conferences was "The Unfinished Task." The testimony was overwhelming as to the bigness of the unfinished task, the place and opportunity of the missionary in it, the majority desire of the indigeneous churches for continued missionary participation, and the vitally strategic importance of Japan in the world conquest for Christ, so that not a voice was raised in opposition, although it was well known that certain of the more extreme liberals planned to take up the cudgels for the other position.

And now comes the enclosed testimony! It is a unanimous judgment of those present, who included many native leaders of prominence. The only reason that it was an informal conference is that the Japanese church leaders had to be appointed before the meeting of General Synod, and they were chary as a standing committee ad interim of assuming to themselves authority that they did not possess. These "Findings" were submitted to Dr. Ebina by myself, and he writes, "I read them, and am highly pleased with your positive attitude toward the evangelization of Japan. I have been proposing the same plan for years."

In our annual Mission meeting we also had conferences, and among other things adopted the following:

"The Mission wishes definitely to declare its responsibility for the evangelization of the 8888 towns and villages from 2000 to 10,000 population, presumably beyond the sphere of the evangelistic effort of the church of Christ in Japan, it being the full purpose to transfer as soon as possible the groups under its care to the church."

This clear pronouncement fully disposes of the absurd charge that missions or missionaries in Japan are holding on to administrative functions rightfully belonging to the church. The "Findings" make it perfectly apparent also that it is the other way,—that the missions are urging the church to take more administrative and financial and evangelistic responsibility. The fact is that a church of a quarter of a million (the efficiency-total for all denominations,) is inadequate to overtake the task. As Dr. Robert E. Speer pointed out in these conferences, there are more unevangelized in Japan now, owing to the increase in population, than when Christian missions had been at work a quarter of a century in Japan.

Some of us, as we read American papers, magazines, church and missionary journals, have come to believe that there is an anti-missionary propaganda, and a treacherous propaganda. As one prominent speaker said at the annual meeting of the Federation of Christian Missions in Japan, "There has

Prayer for Forgiveness.

Forgive me my sins, O Lord, the sins of my youth and mine age, the sins of my soul and the sins of my body, my secret sins and my whispering sins, my presumptuous sins and my crying sins, the sins I have done to please myself and the sins I have done to please others! Forgive me those sins which I know, and those sins which I do not know! Forgive them, O Lord, forgive them all of thy great goodness!—A prayer dated 1560.

been a lot of poison gas, and it has blown back on us here in the trenches." Yes, and it has done immense harm: so much so that our own Presbyterian Board can only with difficulty get reinforcements for Japan!

It is high time that this propaganda should be exposed. It is neither official, nor representative, nor the consensus of opinion, even if like some other modern propaganda it is over-vocal. I therefore invite you to publish the enclosed "Findings," and as much of this personal letter as you choose.

Yours sincerely,
(Signed) Harvey Brokaw.

"Findings."

Informal conclusions reached at the conference, as indicated above, included:

"The conference is pleased to recognize and affirm the fact that it was and continues to be the desire and firm purpose of the church and Mission to work together in the fullest possible coöperation for the upbuilding of the church and the evangelization of Japan. . . . .

"We are convinced that any plan which may be adopted should have reference to two things: first, to preserving and strengthening the national character, the administrative and financial independence, and above all the evangelistic power of the church; and, second, to enlisting the largest measure of effective missionary effort in direct evangelism. . . . .

"We are convinced of the wisdom of the movement on the part of the church to take a direct interest in the work of education.

"In view of the great unoccupied areas in both city and country, especially the absolutely unevangelized condition of many millions in the smaller towns and the teeming countryside in every part of Japan, we state our fervent desire for the fullest reinforcements of the right spirit and qualifications for direct evangelism that the American church can contribute. And there is need as well for extensive strengthening of our school staffs by the addition of specially trained, thoroughly qualified teachers for theological education, college work, and secondary grade both in Meiji Gakuin and in the several girls' schools. Everywhere there is need for the building up of schools and college faculties.

"The foreign missionary era in Japan is not drawing to a close, and any misconceptions in that regard should be dissipated, and the sympathy, the prayers and the active participation of American Christians encouraged to the fullest extent possible."

MORE ABOUT DAN CRAWFORD!

American Presbyterian Mission,
Elat, Ebolowa, Cameroun, West Africa.

Dear Mr. Moody,

So Dan Crawford has gone home!

Here it is Saturday evening, and about this time for years I have thought of that great army of men and women stretched right across this continent, and up and down it, lighting their lamps for God in the valleys, on the hilltops, at the big and the little stations, and in the far-away bush outposts, all of us thinking about the great sermon we are going to preach on the morrow, and others praying that tomorrow will be a great day for the thousands of preachers and listeners in this great Africa and the great world. And tonight it is so difficult to think that Dan is not lighting his lamp at Luanza, at least not in person.

I lay awake long last night on my camp bed. All the "boys" had long since become quiet, the only noises those of the animals in the dark bush around us; some seemed close, but with nearly a quarter inch of tree-bark between them and me I felt quite safe. I overlooked the fact that the news of his homegoing was over 2 months old. I just felt that I was at Luanza and saying my last goodbye to Dan. I followed him from the verandah of his house, taking a side-long glance at the closed study door with the skull and crossbones painted on it, went through the Palm Avenue and on up the Main Street of the village of his own creation, and then slowly up the steep hill, where we laid his tired body to rest. Though it is well over 18 years since I walked up that hillside with Dan, where at the top he showed me the grave of their bairn, laid to rest years before, and we visited the graves of Willie Gammon and others in that quiet spot, it all seemed very recent to me. And there we laid him in a place that was dear to him, overlooking the Luanza bluff and the great lake and the surrounding bush.

The last time I saw Dan was in 1909, when

he visited us at Chipundu, five miles from Johnston Falls on the Luapula River. But the first time we met was after I had landed at Chipundu after 2 months' trip from Southampton. He had come along expressly to meet my companion, George Sims, who later accompanied him to Luanza and worked with him for some years. At that time I was having my second dose of malaria, and one evening Dan came in and spent an hour with me. He then read to me something which never before nor since has sounded in the same telling way: 1 Corinthians 1. 13. He was, as our Bulu in Cameroun would say, an "avale etam," that is, the only one of his kind. His small pocket Bible and he were never apart, and he was always ready to use it appropriately. I do not mean that his practice was always a pleasure to others. It didn't seem to be that way when a man would wince when Danny read something unexpected and pertinent which gave him a jar.

My only visit to Luanza was in the spring of 1908, and there I got to know the man in his home and with his own people.

I remember one day when a chief came to pay a friendly visit. Dan and I sat on chairs, and the chief sat on his human skin mat. After some time spent in light conversation about local affairs, Dan commenced talking to him about his soul, about God and the Saviour who so much wanted him to trust him. Everything was so real to me, a new chum, and I was learning how to win Africans for the Master. Later I learnt that that chief became a follower of Jesus Christ.

When the time came for me to set out on my 10 days' walk back to Chipundu Dan would insist on "showing me the road," a good African custom. He accompanied me as far as the border line where I left the Congo Belge and entered British territory, some 30 miles from Luanza. After dinner that night he had the two Belgian officials at Mpweto listening intently while he told them of the great love Jesus had for them. Before bidding me goodbye in the morning he would have me visit the Arabs' town and meet some of his friends. Then I learnt the tact necessary in dealing with Mohammedans. He told them the story of Jesus in such a way that they were visibly moved by it.

William Wadé Harris, the African, at whose preaching, twelve years ago, scores of people on the Ivory Coast destroyed their fetiches and turned to God. (See page 11.)

Round "the north bend of Lake Mweru" I can still see the man striding homewards, evidently intending to cover the 30 miles before sunset. But with all his speed he was never in too much of a hurry to stop a minute, an hour, or a day if necessary, to help men get into touch with his Saviour.

And now he has left Luanza! Not he! For many a year to come men and women who knew him in the flesh will feel his presence, and babes yet unborn will early learn from black but comely mothers the name of Bwana Crawford, the prince God sent to them, who lived and preached Christ to them for so many years.

To us who knew Dan Crawford in Africa it has been a privilege. He often quoted Cobb and Willie Gammon, the former who went to Africa to "help pay his debt to Christ," the latter who was "counted worthy." Each of them gave his life in Garanganze. He lived longer than they, and was blessed in seeing many Lubans and Vembas turn to Christ. If possible for a man to do anything towards

"paying his debt to Christ," surely Crawford has done that, but he would have been the last to claim that fact. To us who are allowed to remain and carry forward the cross into the villages of this continent, the life so nobly consecrated to Christ has been and always will be an inspiration to greater and whole-hearted service to the Master. Truly he has been "counted worthy"!

By none will he be more missed than by his helpmeet for 30 years, Dr. Grace Crawford, and their son Lindsley. May the Lord garrison their hearts in this their great time of need!

Yours, in remembrance of Bwana Crawford,

Bwana Patisoni,

(Alexander B. Patterson).

TROPHIES OF GRACE.

On a recent trip to Ponta Grossa, Brazil, I received into church membership a man of over 60 years. His was a most interesting case.

Prior to the meeting at which he heard me preach, he had only attended some three or four meetings in all his life, and these only during the last two or three months. Yet his knowledge of the gospel was astonishing, and is explained by the fact that about twenty years ago he came into possession of a Bible, as a result of which he was truly converted. This man was far from anyone who could explain it to him, and it was many years before he even discovered where he could get in touch with other Christians. Away in the woods, his only acquaintances were ignorant Roman Catholics, steeped in superstition. Yet he not only found salvation, but grew in grace and in the knowledge of our Lord Jesus. He is a single man, without family or relatives, and by trade a traveling stone-mason. During all these years he has been evangelizing the people to whom his work took him. Like the blind man, he just told what he knew. To scattered farms, separated by long distances, wherever a job had to be done, there he would go, and wherever he went his Bible went with him.

It is not surprising that in conversation his phraseology had acquired a Biblical turn.

The nearest point in his district to one of our congregations is separated by about six leagues, but I went there on horseback, and was delighted to find the number of people he had gathered together. I sold two Bibles, some Testaments, and a number of small hymnbooks, besides which I had a glorious distribution of gospel leaflets, etc.

Who can tell all the results of that one Bible of long years ago?—Rev. Harold C. Cook.

Transformed by the Gospel.

The woman is of Greek parentage, born in Peru. She looks like a gypsy, large, and deep voiced. The man, a Chilean, small, with good features and bright kindly eyes. We were sitting in the corridor of her house by a brazier of bright red coals, for the morning was cold. She was at one side, at the machine where she sews the shoes her husband makes, and he, with his two workmen, at their benches on the other side.

This is the story as the woman told it to the missionary, on a recent itinerary.

"Several years ago I felt lonely. I believed there was a God, and I asked him to send me a husband. The only man who offered was little, dirty, ragged, and a drunkard. When I saw this man I almost wished I had not asked for a husband, but since I had, I considered there was nothing to be done but take him. I was not much better myself, for I often used to drink.

"We were poor and wretched. I was unhappy. I determined one day to take my husband to the Protestant chapel, for I had heard that men who went there were helped to leave the drink, and they became industrious. I felt that desperate measures were necessary, for we were in such a desperate situation. His clothes were held together with nails instead of buttons.

"In that chapel we heard about God's love, and that he is ready to receive the most miserable of his creatures. We both took Jesus Christ into our hearts, and he has led us into a new life. Praise to his name!"

These two are now humble followers of Jesus, the friend of sinners. They are faithful members and liberal supporters of the little chapel in their town. The cottage in which they live is their own.

Ignorance is a crime these days. But the ignorance of the heathen can be your crime.

REVIVAL.

Revival is one of the insistent topics of the hour. But the question obtrudes, what kind of a revival? A revival of what kind of religion?

One thing is to be noted at the first: we do not sympathize with the pessimism so often uttered about the awful condition of the church. The visible church is not Christ, and is not yet perfect, but as an institution it was never so well grounded or so influential as it is today, and the great majority of church people are as sound in Christian faith and practice as they ever were. Further, the church has a better hold on young people than it has ever had in all its history, and this is still more true of Christ himself.

There is need of repeated revival in the church, of full incoming tides of fervor after interest has run low, to bring it into firmer loyalty to Jesus Christ and closer conformity to New Testament principles. But it is the world outside the church on which we need to focus attention.

Further, it is not desirable to start criticizing past or contemporary evangelism. Contrary to many current insinuations, the evangelistic message of preceding generations was not an ill-digested emotional tirade based on fear of hell, nor were the results mere froth. Great men in church history lived and preached in those generations, and it was then that great moral causes and missionary campaigns were born and flourished. The gospel has always had far-reaching social results, appropriate to each era, chiefly of course through the unselfish devotion of saved and consecrated individuals.

Expectation.

It may be said that a time of unusual prosperity such as this nation is now enjoying is a poor time to expect spiritual revival. Quite true, in some respects. But in the midst of material plenty many feel a famine of spiritual life. This sense of need, this intense desire for something better than current conditions in religious life and in the nation, are regarded by some as signs that revival has already begun in many hearts. The attitude of many churches is earnest, and their condition hopefully expectant. They want revival, and they expect it.

In a recent address President Angell of Yale University compared the restlessness and shattering of ancient faiths of the present time with conditions that followed the French Revolution, when intellectuals assumed that educated men would never again give credence to revealed religion. He added:

"I am neither a prophet nor the son of a prophet, and I have no wish to hazard confident prediction. Nevertheless, I cannot for a moment believe that human life has suddenly so changed that a need for religion is past. History teaches that particular faiths and particular ceremonials flourish and pass, but it would also seem to teach quite clearly that something there is in the life and nature of man which demands satisfaction of a kind that is nowhere found except in religion.

"What will be the peculiar forms in which the next generation may mold its faith I do not venture to surmise, but that man will again, and at no distant date, return once more to the perennially invigorating springs of religious faith I cannot personally doubt."

The official moderator's address given by Dr. George H. Morrison of Glasgow at the last general assembly of the United Free Church of Scotland was an ardent assertion of his conviction that a revival is imminent. The whole address is remarkable, and this is how it closed:

"God is not capricious in his workings. For revival, as for spring and sunrise, there is a fulness of the time, and the fulness of the time is nigh. Sooner than we dream of the windows of heaven will be opened and the evangel be with power again. Stressing our unities and not our differences, our oneness in things that really matter, not hindering the times of heaven by antagonisms but hastening them by the love that thinks no evil, earlier than we dream the places where we assemble shall be swept as with the sound of the mighty rushing wind."

A careful observer in our own country, Dr. Joseph Fort Newton of Philadelphia, adds his testimony:

"Unless all signs fail, we are on the eve of a new era of assured and all-pervading religious faith, and its flowing tide will bring us a new race of great preachers.

Not for long will man be content with dim glimpses of a God who sits weaving mystery on the far-away hills of silence and wonder. We are witnessing the collapse of agnosticism and the bankruptcy of rationalism at the bidding of the soul of man in quest of a more satisfying sense of divine reality. In philosophy, in literature, in the restless life round about us, a tendency toward God is everywhere evident. In the church there is an undertone of unity, of fellowship, of solemn high resolve, which will make the temple vocal with a new and appealing eloquence in times not far away. The high themes are here, the holy day is here, the human heart is here. Today, as in all the yesterdays, sin stains, sorrow wounds, and death smites with tender, terrible stroke, and man seeks an ultimate solace. Never has there been a greater opportunity for an authentic leadership by force of spiritual insight, and it will be met by the preacher whose heart God has touched with prophetic light and priestly love."

That the church has been aware of the need of something is evidenced by the changes it has been making in its teaching and practice in order to hold its own. It has felt impressed in some quarters to restate its teachings in modern terms, as the saying is, dropping certain tenets on the way. It has adopted institutional tactics. It has remodeled or built up its plant so as to install features of recreation and club life. It has in many cases taken on recent inventions like movies and the radio. Pageants and dramatics form another recent line of appeal. All to such an extent that it requires a strong spiritual leader to prevent the spiritual ministry of the church, which is its unique ministry, from being crowded back, or even out of doors.

Plans by Different Organizations.

Specific plans are already under way by numerous organizations to promote revival.

The Northern Baptist convention agreed to drop controversy for six months and substitute a soul-saving campaign.

The Protestant Episcopal church has its Crusade under the direction of its National Commission on Evangelism, which puts "the whole accent upon the Saviourhood of Christ and the need for reconsecration to him and his kingdom."

The Disciples have started a Pentecostal Celebration, to signalize the 1900th anniversary of Pentecost in 1930. The aim is to double their membership between now and 1930 by annual revivals in every church.

Christian Endeavor has adopted this international slogan for 1927, "Personal Acceptance of and Allegiance to Jesus Christ."

The Evangelical Methodist League says that a great widespread revival of true Bible religion is the one answer to the bold scepticism and rampant wickedness of our time, and it proposes to double its efforts and put 40 tents into the field next summer, reaching half a million souls, it is hoped.

The Federal Council, the Y. M. C. A., nearly everywhere one looks one finds revival under discussion, if not in active operation.

What Kind of a Revival?

It is at this point that diversity of opinion is found.

Shall it be a revival by publicity methods or a revival of quiet, mystic heart-searching?

Shall it repeat the oldtime methods and beliefs or adopt modern views and methods?

Now the world is made up of all kinds of people. What may arrest one person may fail with another, and vice versa. There is plenty of room for every leader and every church to try the beliefs and methods that appeal to them. Only, if it is to be Christian revival it must be consciously following the leading of the living God, it must center on Jesus Christ, it must be in the power of the Holy Spirit. Further, it must get real results,—individual lives and social groups transformed by the power of the indwelling Christ in character and in usefulness.

Contributing to such results all the approved methods may be employed. Evangelism is a broader term than it used to be, it has a wider grasp. Pastoral evangelism, —the steady evangelical tone and effort in the normal work of the church, bringing the youth of our Christian homes into acceptance of Christ and confession of him ere ever they fall away. Special revival

meetings,—led by trained evangelists, who by preaching and singing and mass meetings and personal work seek to win back those who have turned their backs on Christ. Educational evangelism,—religious education both weekday and Sunday having ever the evangelical aim. Individual evangelism,—every believer doing his bit by prayer and effort as opportunity offers.

All will agree that there is no need for more machinery. We have the message. What is wanted is that warmth of heart that will set us to work: and it comes with a vivid sense of our own salvation from sin through the blood of the cross.

It will also be generally agreed that we need no more creeds, no more external authority. But neither can we do business with an emasculated gospel. The age demands experience, testimony. Not a second-hand or a standardized experience. The man who preaches and teaches must have his own heart-felt experience of salvation and keeping. Men in all lands are ready to accept Christ, to follow Christ.

There is urgency in this matter. There is keen concern on the part of numbers of leaders and churches right now. If every believer contributed to the general momentum by becoming a soul-winner and by praying for the outpouring of the Holy Spirit upon a needy church and world, something would happen, whatever the form of it and whenever the time of it.

THE PATTERN SINNER AND THE PATTERN SAINT.*

Rev. J. C. Massee, D. D.

The apostle Paul is the most challenging figure on the horizon of Christian history. So great has been his influence on Christian thought through the centuries that there are those who accredit him with being the author of Christianity. While of course this judgment proceeds from the wish to discredit the Lord Jesus Christ, it yet indicates the length of his shadow and the character of his service. What Ingersoll said of Shakspere is more literally true of Paul: "His mind was an intellectual ocean from which all streams of thought flowed out and to which all streams of thought return."

He divided his life in half, between the service of two masters. His Damascus road experience occurred somewhere between the ages of thirty and thirty-five. He probably suffered martyrdom at the age of sixty-four to sixty-six. So the latter half of his life in the service of Christ, whose bondservant he called himself, is matched by its former half spent in the service of the prince of the power of this air, the god of this world.

A remarkable feature of his life is that he gave himself unstintedly to whichever master he served. He was no man of half-way measures, enthusiasms or allegiances.

For the purposes of this address I would give you just one pen picture of him as drawn by himself in his letter to his friend Philemon. Preaching in the heart of Rome, he has led to Christ and to a new freedom Onesimus, a runaway slave of Philemon. With characteristic directness Paul requires of Onesimus that he return to Philemon and make such restitution as is needed. This, too, in the face of the fact that Philemon held over Onesimus the power of life and death. But with his return Onesimus is privileged to bear a letter from Paul to Philemon, in which Paul enjoins his friend to a leniency and love towards his former slave born out of a new relationship to Christ. In the midst of that letter Paul reminds Philemon that he owes his life to him, and claims that "being such an one as Paul the aged," he might command him, though he rather enjoins him for love's sake.

I remind you of this phrase, "Being such an one as Paul the aged," because I wish both a retrospective and a prospective view of this man's life. The young man looks forward only, the old man looks backward as well as forward. The young man lives by anticipation, the old man by memories as well as anticipation. The young man finds his inspiration in dreams and visions, the old man finds his confidence in realization

* Northfield General Conference, 1926.
Dr. Massee is pastor of Tremont Temple, Boston.

and expectation. I therefore invite you to look at life from the point of view of Paul the aged. We will weigh it in the balances. One side of it is time, the other eternity.

Paul's Conversion.

Paul's conversion was a complete reversal of all his life, a right-about face in all his interests, activities and associations. He had been a man of blameless moral life, a man even of an intense religious zeal. He was a man of scholarly attainments, as well as of great intellectual ability. He had high official relations, and outspoken personal convictions from which none of the vicissitudes of fortuitous fortune could turn him aside. All that he was, all that he had, had been set against Christ and his church in the early days of its organization and activities. Later he writes of himself and the church, "I verily thought I did God service persecuting the church." But when he became a Christian all this was reversed, and he threw himself with a full-hearted devotion into the service of Christ which has never been surpassed in the history of the church.

Concerning these two phases of his life Paul adds illuminating statements. Of the one period, he declares himself to have been the pattern sinner; of the other, the pattern saint. To Timothy he writes (1 Timothy 1. 15, 16), "Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief: howbeit for this cause I obtained mercy, that in me as chief might Jesus Christ show forth of his longsuffering for an ensample of them that should thereafter believe on him unto eternal life." To the church of the Thessalonians he writes (1 Thessalonians 1. 5-6), "Our gospel came not unto you in word only, but also in power, and in the Holy Spirit, and in much assurance: even as ye know what manner of men we showed ourselves toward you for your sake. And ye became imitators of us, and of the Lord, having received the word in much affliction, with joy of the Holy Spirit."

Manifestly there are lessons for us in the life of this man as recorded in scripture.

Paul illustrates the essential gospel demand for regeneration.

The gospel does not primarily concern itself with the conduct of men: it undertakes to deal with the nature from which conduct proceeds. It proceeds upon the assumption that if you make the fountain sweet the waters flowing therefrom will be sweet also, and that if you leave the waters of the spring flowing they will cleanse themselves.

One primary and fundamental consideration of the gospel is that holiness is a matter of relation between the sinner and his God, for it is out of the holy person of God that the sinful man by faith in Christ receives a new nature. Righteousness is the result of holiness. Righteousness in conduct is holiness of relation expressing itself in action.

It is apparent, in view of this fact, that conduct may be moral and yet unrighteous. There is a morality of convention, of legality, that does not flow from holiness of relation. That righteousness has no value in the kingdom of heaven, and is not efficacious to the saving of men's souls.

Perhaps the most astounding fact about the apostle Paul is that his life, conspicuous for its moral integrity, was equally conspicuous for its hostility to the highest, holiest and deepest revelation of God, made through his son and in his church. Paul was never required to repent of immoralities. There is no evidence that he was ever guilty of violations of the law of Moses. He himself declares that as touching the law he was blameless. He would not have been known among his neighbors as a wicked man. Without question society would have given him a clean bill of health. He was quite sincere in believing that there was nothing wrong in his life. He naïvely writes that he is not concerned with man's judgment, and that he knows nothing against himself. There was therefore a consequent self-complacency, self-righteousness, self-sufficiency in his life. He was quite satisfied with himself and secure in his morality, and had no doubt of his ability to maintain his integrity by virtue of the powers resident within himself. He was a perfect specimen of the modern high-class Unitarian. But suddenly in the way to Damascus he met Jesus Christ and suffered a complete overturning, a humiliating reversal of his judgment of himself. Suddenly

all his righteousness had become as filthy rags. He joins Isaiah in saying (Isaiah 64. 6), "For we are all become as one that is unclean, and all our righteousnesses are as a polluted garment, and we all do fade as a leaf, and our iniquities, like the wind, take us away." He had gotten along very well while measuring himself by himself, and he had not fared worse when he measured himself by society. He was quite as good as those about him. Social and religious conventional estimates of conduct gave him no anxiety. He needed to make no apologies, to offer no excuses. He quite readily and easily and properly stood upon his record of personal attainments when measuring himself by himself or by his fellows, but it was another matter when he met Jesus Christ and measured himself by him. His little candle ceased to shine in the light of the noonday sun. The glowworm's glitter faded in the light of daylight splendor. Paul found himself as nothing in the presence of his Lord. Suddenly it appeared to him that the supreme idolatry is the idolatry of self. Self-righteousness, self-congratulation, self-will, all these are set against God, crowding him beneath the threshold of consciousness and enthroning self in the place of life's sovereign lordship.

Let it be repeated, Paul was not required to repent of wickedness, but to repent of his own righteousness! In Philippians 3 he enumerates what had been gain to him in his unregenerate state. He had been circumcised the eighth day, and so was of the seed of Isaac rather than Ishmael. He was of the stock of Israel, and so belonged to the covenant promises of Jacob rather than to the wild tribes of Esau. He was of the tribe of Benjamin, and so of the kingdom of Judah. He was a Hebrew of the Hebrews rather than a Hellenistic Jew. As touching the law he was a Pharisee, believing in and accepting the inspiration of all the Old Testament Scriptures, rather than a Sadducee who repudiated all except the Pentateuch. In his zeal persecuting the church, and as touching the righteousness which is of the law found blameless. What more could the pride of race or religion offer a man than that? What other treasures could man find or desire than these? Yet hear

Dr. J. C. Massee of Boston.

Paul: "Howbeit, what things were gain to me, these have I counted loss for Christ. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffer the loss of all things, and do count them but refuse, that I may gain Christ, and be found in him, not having a righteousness of mine own, that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith."

Here is a complete self-emptying in order to be filled with all the fulness of God! Here is a full realization of the insufficiency of the natural life in all matters relating to God, and a yielding of self to that communication which comes only through Christ to the sinner, reëstablishing relation and thus reforming conduct!

In his experiments with the cactus of the desert Burbank demonstrated many things of interest: among others that the cactus lives while entirely separated from the soil. It may be hung up on a branch of a tree and will there live, dry, withered, unsightly. It lives, but at what a dying rate! Now that same bit of cactus that lives while dying may be taken down from its limb, embedded in the soil and watered under the kindly heat of a summer sun, when it will spring into life abundant. Even so the Lord Jesus said concerning life without God, "I came that ye might have life, and have it more abundantly." It is his to communicate the life without which no man can

be holy in his relation to God or righteous in his conduct toward man.

The Nature of Regeneration.

Paul illustrates the essential nature of gospel regeneration.

What happened to him in his conversion? What did regeneration mean to Paul? In answering that question we will discover what it must mean to us also.

Well, certainly it meant a complete reversal of his whole life and its entire reconstruction on other lines. From the hour in which he met Jesus on the way to Damascus till the end of his earthly career his highest boast is that he is a bondservant of Jesus Christ. He has exercised repentance toward God and faith in the Lord Jesus Christ. That is, he has come to an entirely new attitude toward God, and a new dependence for the adjustment of his relations and the maintenance of his spiritual life. In writing to Philemon concerning the debt Onesimus owed him Paul reaches this climax of vicarious love: "If he owes thee aught, put it to my account: I will repay it!" So in his relationship to God he came to see that whatever standing a spiritual bankrupt might have with the eternal Father, it must be on account of him who on the cross of Calvary died on man's behalf.

Regeneration meant to Paul that he became a new creature. His past became nothingness. Out of that nothingness, as a newborn babe comes into a life that for him had not been, Paul came into a life in Christ Jesus. From that moment the life he lived in the flesh he lived by the faith of the Son of God. For him to live is Christ. He brings every thought into subjection to Jesus Christ. He keeps his body under, buffeting it into submission to Jesus Christ. He lives daily in the realization of Christ's presence and sovereignty in his life. He labors constantly in the anticipation of Christ's return to earth and his bringing with him the reward of his labors. It became real to him that it was no longer he who lived, but Christ lived in him.

There is a story of John Callahan, once a noted criminal. He was convicted in prison, and his conversion was so remarkable and manifest that he was paroled. He immediately launched his life upon a career of Christian service and testimony that more than matched his previous life of sin. Six years after his conversion he wrote the governor of Illinois, asking the governor to send to him all records of his crime and commitment to the Joliet state prison. The governor replied that it was an altogether unusual request, that it had never been done before, but in view of the conspicuous change that had come into the life of John Callahan the request was being complied with. Callahan sent similar requests to the mayors of various cities in which he had been convicted of crime. They all followed the governor's example, with the result that there came a day when John Callahan held in his hand the record of every crime and committal to prison which had been written against him. He laid them all in the fire, and when they had been burned to ashes, stood up and cried out:

"Thank God there is nothing against me on the records of heaven, there is nothing against me on the records of earth! I am now free from the condemnation of sin and the curse of a broken law."

The mercy of God in Christ having provoked the mercy of earthly officials, this man has been permitted to live out his allotted years as one who had been born again from the dead. That is regeneration and its accompanying and resultant sanctification.

Hope and Anticipation.

Paul illustrates the essential gospel hope and anticipation.

It is a great matter to look for life's reward at its close. There are two directions for man's interest, his past and his future.

Life is an investment with constantly accruing and cumulative interest. A great many years ago I was induced to buy an insurance policy issued under the old Tontine plan. That is, no dividends were paid during the twenty-year period of premiums, but those dividends were accruing, and when the policy was matured at the end of twenty years I not only had a paid-up policy for the full face value, but I received a substantial sum in cash at a moment when it was a veritable life-saver. I would encourage young men and women to make moral investments on the Tontine plan. Invest in time for eternity! The face value of such a policy of life insurance is certainly

guaranteed, and with it many accruing dividends of peace and joy and self-control and hope.

Let us ask Paul of his investments!

He had made some investments in sin. Long ago he had discovered that the wages of sin is death, that whatsoever a man sows that also shall he reap, that men are to be judged according to the deeds done in the body. With these stern principles of law before his mind age took toll of youth, memory asserted itself, and we hear him crying out, "O wretched man that I am, who shall deliver me from this body of death?"

But Paul had shifted allegiance. He had repudiated the god of this world, and thrown off the yoke of bondage by which he had been bound to the weak and beggarly elements of this world. He had come under the yoke of Christ. He had invested his all in the service of his Master. So he is able to add, "Thanks be to God, who giveth us the victory through Jesus Christ the Lord!"

Dr. Wilbur Chapman once asked General William Booth to what he attributed his great success in the Christian ministry. General Booth replied:

"Mr. Chapman, since the day I came to Christ he has had all there was of me."

So Paul had invested his life in holiness and had proceeded to live within the will of God, ordering his life after the divine plan and finding at its close no vain and useless regrets.

The future lay before him. Now the future may mean and does mean to many a man only a certain expectation of judgment. It may mean, as it meant to Paul, radiant looking forward to reward and fellowship and abundant entrance into the house not made with hands, eternal in the heavens. We will hear Paul saying at the last: "The time of my departure is at hand. I have fought the good fight, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, will give to me at that day."

Let me put on the stand here before you two eminent scientists, both of them greatly loved in American life, the one an agnostic, the other a Christian!

We will ask Luther Burbank to tell us what he looks out upon through the open door of life's closing experiences. Out of the midst of his flowers and fruits, out of the gardens which could only be nurtured by the sunshine of God and his falling rain, out of the very presence of that nature which declares the presence, the handiwork and the glory of God, Mr. Burbank lifts a sad and hopeless face to declare:

"There is no life beyond. There is no evidence of immortality. There is no hope."

Mr. Burbank, step aside! Dr. Howard Kelly, will you take the stand? But before we ask Dr. Kelly for his testimony, let me relate a little story that will give point and illustration to what we shall hear from his lips!

One day in the foothills of Maryland a weary traveler came to the open gate of a cottage on a farm. He entered to ask for a drink of water. A little girl came to the door in response to his summons. He preferred his request. She invited him to be seated, and directly returned bearing a pitcher of milk and a glass. When he had refreshed himself with the delicious milk, he offered to pay her for it. She said:

"Oh, no, sir! My father and mother are not here, but they would not be pleased if I charged a stranger. You are welcome."

The stranger, after resting, thanked his little hostess and went his way.

Several months later the same little girl was smitten with appendicitis. She was hurried into Baltimore, to Johns Hopkins Hospital, where she was operated on, and tenderly cared for and was nursed back to health. During the last days of her hospital experience she worried much about the ability of her father, a man in moderate circumstances, to pay the bill. She had a fearful anticipation of the surgeon's fee, the hire of nurses, and hospital expenses. On the morning before her departure, however, the nurse brought her a sealed envelope. When she had opened it she found a bill made out in detail,—surgeon's fee, nursing, anesthetic, operating room, and the items of care,—totaling several hundreds of dollars, and underneath, written in red ink, "Paid in full by a glass of milk." Signed, "Howard Kelly."

Now, Dr. Kelly, tell us what you see through the open door of the future!

We will let him give his testimony in relating an experience. I have read somewhere that he himself was on the table

awaiting operation. When the nurse who was to administer the anesthetic came and all was in readiness, he looked up into her face and said:

"Nurse, it's a great thing to know that if the eternal doors swing open the other way for you, you have a Friend on the other side waiting to receive you!"

I cannot close this message without asking you which witness you prefer, which testimony you will take. What to you is your righteousness? What of your regeneration? What of your hope as you face outward toward God and his eternity today?

(Other addresses by Dr. Massee will follow.)

PARABLES OF THE PASSION WEEK:*

THE PARABLE OF THE WEDDING FEAST.

Rev. George A. Buttrick.

All things are ready: come to the marriage feast! But they made light of it, and went their way. Matthew 22. 4, 5.

The emphasis of the parable of the vineyard which we studied yesterday was on our duty toward God. We are to work in God's vineyard and render to him its fruits in their season. The emphasis of the parable we shall consider today is not on duty, but on grace. In the one parable the wrong was in the denial of God's will, the repudiation of responsibility: here it is the despising of God's favor. The Christian life is not merely a task of which we must give account: it is a glad privilege which God offers for our glad acceptance.

For notice, "Jesus answered and spake again in parables unto them, saying, The kingdom of heaven is likened unto a certain king which made a marriage feast for his son, and sent forth his servants to call them that were bidden to the marriage feast."

What is the dominant mood of the Jesus-circle? It is joy. "Can the children of the bridechamber mourn as long as the bridegroom is with them?"—that is Christ's own question. His gospel is just what the word itself implies, good news. Truly this discipleship demands sacrifice, it is not without its cross, yet despite the cross—or because of it!—it is a discipleship which sweeps through all the cadences of unrestrained delight. The kingdom of God is like a wedding banquet.

Wherein does this joy consist?

First, Jesus has come to tell us of God's goodness, of unmerited but unmeasured forgiveness for our sins.

Is there any burden heavier than the gratuitous burden of our sins,—this endless pursuit of a pleasure which endlessly eludes us, this downing of our finer senses to make a sinner's heaven for an immortal soul, this self-torture of a deluded life? "Whatsoever ye shall ask the Father in my name, he shall give it you." Compare such teaching with that of John the Baptist which immediately preceded it in point of time. John said, "God's fan is in his hand. He will thoroughly cleanse his threshing floor, and separate the chaff from the wheat." Jesus said, "There is more joy in heaven over one sinner that repenteth than over ninety and nine righteous persons." The one message is a court pronouncing sentence, the other is an invitation to a wedding feast.

Second, Jesus came offering a righteousness which springs up spontaneously from fresh intuitions of truth, and does not follow the dreary routine of inhibitions and regulations.

Think of the righteousness demanded by other teachers in his day! It was a complicated system of minute observances, in which every petty infraction of a rule was punishable. Men must not plough on Sunday,—that was the paternal requirement. But the paternal requirement had an innumerable offspring. To sew with a needle was a form of ploughing. To move a divan across the floor similarly was a breach of the law. Religion had become a burden "grievous to be borne." Jesus cut through all this pious red tape and said: "Read your Scriptures! Pray as to a father! Then act as God gives you strength to act, and walk as he gives you light to see. Trust your deepest intuitions! And when the

* Northfield General Conference, 1926.
Mr. Buttrick is a Presbyterian minister in Buffalo.

Spirit is come, he will lead you out into all truth."

In Europe last summer I saw the ruins of an old castle. The walls were several feet thick, so built to withstand the fury of a siege. But within the walls there were the remains of a well. They had a fountain-head within the castle in those ancient days, and could quench their thirst whatever dangers might impend. So Jesus taught that there is within us a fountain of eternal life, to drink whose waters is the fulfilling of all laws. Such teaching is joy.

Third, Jesus reduced all religion to one clear call, "Thou shalt love,"—"thou shalt love God, thou shalt love thy neighbor," and he told us, yea, he proved it by actual test and life, that to walk in that faith is sheer delight. The hymn is strictly true:

"Love divine, all loves excelling,
Joy of heaven to earth come down."

A life of love is as radiant as a river singing its way to the sea. The kingdom of heaven is like a wedding feast.

Now, the average Christian congregation does not betray the presence of this well-spring of gladness. To what is God inviting you when you come to worship? To the plenteous redemption of his pardon! To the revelation of his truth within yourselves: a truth illumined by the Scriptures and purified by prayer, a truth whose service is perfect freedom! To a life of love! To "the large delight of doing good"!

To this happiness Jesus came to earth to woo and win mankind. He is the bridegroom. His advent should have spelt undimmed gladness. But no! When he bade his friends come to the feast—the word is written here!—"they would not come." The marriage, it was—was solemnized on Calvary!

Making Light of It.

But God's patience is wonderful to behold. "Again he sent forth other servants, saying, Tell them that are bidden, Behold, I have made ready my dinner! All things are ready: come to the marriage feast! But they made light of it, and went their ways."

Made light of what? Of the whole spiritual meaning of life.

What do we mean by the "spiritual"? To try to catch the meaning of that all-comprehensive realm and phrase it in words is like

Rev. George A. Buttrick of Buffalo.

spreading nets to catch the wind. But the absence of the spiritual in life has an effect such as would be produced if there were no wind: the air becomes stagnant, and stifles life instead of blessing it. "The wind bloweth where it listeth: so is everyone that is born of the Spirit." Let us spread some nets of words to catch this wind of God!

What do we mean by the spiritual? We mean all that is enduring. Houses are not enduring. Flesh is not enduring. Sin is not enduring (it kills itself). All that is enduring is spiritual. We mean the voice of conscience speaking to us of an eternal right. We mean the voice of true affection, human and divine, speaking to us of an eternal love. We mean the voice of our ideals, those banners that wave above the fields of life,—ideals of citizenship, of a new heaven and a new earth, of individual purity,—which speak to us of an eternal perfection. We mean the voice of hopes—sometimes clouded, but never destroyed,—which speak to us of immortality. We mean the instinctive outgoing of our spirits to Jesus. That is what we mean by "the spiritual." This net of words does not catch the wind of God's Spirit, but at least it enables us to catch some notes of the wind as it sings through the meshes. But of this whole realm of the spiritual these people in the parable had no knowledge: they made light of it.

There is a kind of "making light" which is commendable. When a man first meas-

ures his trials and sorrows and then makes light of them, we esteem him for his courage. That is genuine light-heartedness, a sort of deep-set optimism, which believes that sunlight can and must break through the darkest cloud. But light-heartedness is different from frivolous-heartedness. A man may have an infectious laugh and be deeply earnest in soul, and another man may have a serious look and be utterly frivolous in spirit. This is the text of the frivolous man: "But he made light of it,"—made light of conscience, made light of prayer, made light of worship, made light of Jesus. And why? Because he "makes heavy" of something else. "But they made light of it, and went their ways, one to his own farm, another to his merchandise." There you have it! The Bible is appallingly blunt.

There is a proverb which says, "Nothing succeeds like success." For what is called, in polite language, a perversion of the truth, commend me to that proverb! The Bible version of it, which is true, is this, "Nothing fails like success." One man had a farm and the other had gathered merchandise, and because nothing fails like success they clung to the farm and the merchandise, and made light of the marriage of Jesus with the soul of mankind!

There was a day during the Russo-Japanese War when the "Wall Street Journal" (of all papers!) suddenly struck an authentic note of prophecy. It said warningly to its readers:

"Beware of easy money! If it does not get you, it will get your son. Easy money slays far more than are now being slain in the earthworks of Manchuria."

Nothing fails like success.

Of course this man with the farm could not sleep on more than ten or twelve square feet of it at once. When he journeyed he could not take more than a truckload of it with him. It provided him with food, but in all probability a farm one quarter of the size would have done that. Of course there were other blessings on the farm. He could watch on that farm the mystery of growth, the slow and beneficent wheel of the seasons, the green fire of the grass, the break of dawn and sunset, but all this he could behold without the aid of title deeds.

The momentous question for all of us in regard to our trade or profession—and especially if we are successful in it,—and of our home is this: Is it master of our lives, or are we master of it? Is it an end or a means? It can be a reed on which we may play melodies of the Spirit, a canvas on which we may paint the Spirit's gorgeous colors, a scaffolding on which we may erect the Spirit's architecture, or it may be our prison.

Darwin has confessed in one of his books that up to the age of thirty he derived pleasure from poetry and music, but afterwards he could not endure these values. "I have tried lately to read Shakspere, and found it so dull that it nauseated me. . . . . My mind seems to have become a kind of machine for grinding out general laws from a large collection of facts." He declared that if he were to live his life over again he would make it a rule to read some poetry and listen to some music every week, "for perhaps the parts of my brain now atrophied would thus have been kept active through use. . . . . The loss of these tastes is a loss of happiness, and may possibly be injurious to the intellect, and more probably to the moral character, by enfeebling the emotional part of our nature."

If Darwin could make that statement concerning the reading of Shakspere, what of the reading of the Bible? If the lack of pictures spelt moral loss, what of the lack of the living example of Jesus? This parable says, "The king was wroth, and sent his armies, and burned the cities of the murderers who had slain his messengers." Darwin says the same thing. His version is that a man atrophies his own best life when he rejects and makes light of the invitation to the marriage feast. The Bible's dramatic description and Darwin's careful account both testify to the truth that when we neglect the life in us for which Jesus lived and died, we slay all within us that makes us men.

The Man without the Wedding Garment.

Attached to this parable there is another, a smaller one forming a kind of pendant to the first. We are told that when the originally invited guests proved themselves unworthy (by their ungracious refusal) to attend the wedding feast, the king sent his servants "unto the running-forth of the

ways" to call both bad and good and to fill up the wedding chamber with this impromptu company. If the original guests are to represent the Pharisees, then the motley assembly represents the common people of Jewish society who made no pretensions to be religious. If the "guests" are the Jewish nation, then this emergency array must be regarded as a symbol of the Gentile world which the Jews despised. The parable leaves us in doubt as to the exact meaning. There is a suggestive vagueness about "the running-forth of the ways" which enables us to claim (what is surely true,) that the chamber of the king is large enough for all, in city and country, near and far.

"But when the king came in to behold the guests, he saw there a man which had not on a wedding garment." The interesting thing is that the man's companions seem not to have noticed the discourtesy. It went unchallenged until the king came with an all-seeing eye.

"Friend, how camest thou in hither not having a wedding garment?"

What does such a question imply? Surely the lack was only a breach of etiquette, an excusable breach since the offender was one of those gathered from the highways and byways! Some interpreters say that it was the custom in those days for a king giving a wedding to provide a wedding robe for each of his guests. The interpretation gathers plausibility from the fact that in recent years at the royal marriage of the Sultan Mahmoud of Turkey a wedding garment was expressly made for each of the guests. In case this custom obtained, then the action of the discourteous guest merited all the penalties visited on him.

In any case his crime was black. Of what was he guilty? Of exactly the same frivolity of spirit as those who had refused the original overture of grace. They stayed away, "making light" of God's overture in Jesus. This man came, but by his attitude he also "made light of it." The others were open in their belittling of the spiritual: they went to their possessions. This man was not even open about it: he came, and by his coming he indicated his willingness to accept the grace of God revealed in Christ, but having come, within himself he still harbored an indifferent spirit. That is why none detected his lack until the king came. Translate the king's rebuke into modern speech and it would be something like this: "There are men who, because nothing fails like success, sell their souls for a mess of pottage. They go their way making no profession of religion. But you have come here professing to accept the Christian life. You are going through all the motions of the Christian life. But my eye can see that in your heart you despise it as much as these who went their way!"

The grace of God is joy unspeakable, but it is not to be accepted casually as of no worth. It demands preparation. "Except ye become as little children," laying aside all sophistication, opening up your spirits in simple trust and love, "ye cannot enter the kingdom." "Except ye repent, ye cannot enter the kingdom." This man came without any preparation. He did not put aside his worldly wisdom and become a little child. He made no confession of his sin. In appearance he was a Christian, but in his heart he was still "making light" of it. That is why he was cast into the outer darkness where there is weeping and gnashing of teeth. He cast himself there. Insincerity and frivolity finally eat into the personality and leave it tortured in its disintegration.

Lest we should "make light" of all that wealth bound up in Jesus, let us pray!

(Other addresses by Mr. Buttrick will follow.)

THE FAITH THAT WINS THROUGH.

Rev. James Reid.

Who is he that overcometh the world but he that believeth that Jesus is the Son of God? 1 John 5. 5.

It is an easy thing in these days to give assent to the statement that precedes our text, that faith is the victory that overcometh the world. The power of faith has become one of our modern platitudes. We may not live by it, but we accept it as being true—in certain directions at least.

The outstanding quality of the people who do big things in business and science and discovery is their faith. Faith has tunneled the mountains. It has bridged the seas. It has fashioned the aeroplane and invented the wireless. It has swept the word "Impossible" out of the scientist's dictionary. So far from disposing of miracles, the age we live in has multiplied them till the miraculous has become the commonplace.

The world of nature is at the feet of man with all her resources, and every other day some new door begins to open upon discoveries that would have made our forefathers stiff with surprise. And it is faith that has done it. This is the victory that overcometh the world, says John. And he never spoke a truer word even when it is related to the world of nature.

Of course he was not thinking of the world of nature when he uttered these words, but of another region where in the meantime conquest tarries. The world of which John spoke was the world of men, and of men who with their passion and their pride and their selfishness formed a society whose ideals were base and whose influence was against the kingdom of God. Such was the world as he saw it. There was much good in some of its thought and finer impulses, but its dominant spirit was made up of the lust of the flesh and the lust of the eyes and the pride of life. This pervaded every quarter of it, its thrones, its palaces, its places of business, its halls of amusements, its homes and its streets alike, and rose, when it was challenged, like a coiled snake ready to strike. It was this world, with all the raw stuff that made up its life and could have been so splendid, which John saw that it was the business of Christian men to penetrate with the mind and spirit of Christ and transform into the kingdom of God. By faith, only by faith, could it be done.

He knew that, and we know it too! We know it, though the world which he saw is still with us in many of its features, is still waiting for the pioneers, the adventurers, the men of creative spirit, who will bring to light its spiritual treasures and do for it in the name of the kingdom of God what the scientists and explorers have done in the name of civilization for the world of nature. When we believe in the possibilities of the world of grace as the scientists believe in the possibilities of the world of nature, and are as ready to make sacrifices for it, the kingdom of God will be at hand. "For this," says John, "is the victory that overcometh the world, even our faith."

But then he goes a step further. He goes on to specify what this faith is, and it is of this that I want now to speak. "Who is he that overcometh the world but he that believeth that Jesus is the Son of God?" For John this was the heart and soul of faith, this belief and conviction about Jesus. He was writing to people among whom a peculiar heresy had begun to creep in, the strange idea that Jesus was not real, that he was only a kind of stage figure, a shadow Christ, whose temptations were only a sham fight, his sufferings only a picture on a screen. It was the idea that the incarnation, as we call it, was not real, that God was not really there. And he saw that in such an idea there was no grip for faith, no roots among real experiences. Against this he sounded again and again this trumpet call, that Jesus was a real person, and that in him we genuinely meet with God and that God is at work in history. Again and again he declares his conviction that this belief is vital to Christianity. "Who is he that overcometh the world but he that believeth that Jesus is the Son of God?"

This age of ours is not tolerant of theology. We are apt to sit lightly to what we call the ancient creeds, and some people put the whole thing off with the old tag that it does not matter what a man believes. There is a reason, doubtless, for this indifference. Some of the great truths once embodied in the creeds have become so crusted with outworn ideas, like a ship infested with barnacles, as to impede the living movement of the Spirit. Some of them have become for certain people only a kind of magical incantation that has little influence upon their life. Nothing can be so deadening as the wearisome repetition of a formula.

But do not let us forget that the last thing religion can afford to do is to be contemptuous of thought, of ideas! A religion that is barren of thinking is bankrupt of stock. Religion cannot live upon feeling any

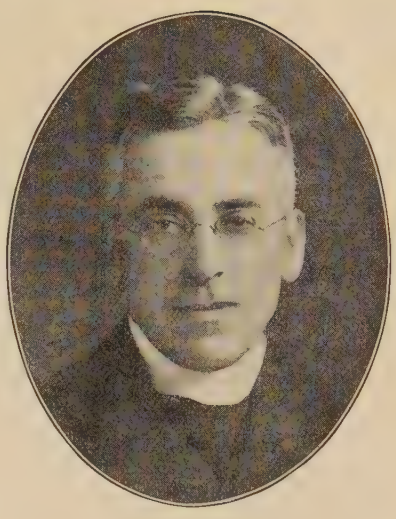
more than a man can live upon confectionery. Feeling cannot be kept alive in the heart except by the power of an idea in the mind. You cannot communicate feeling by feeling any more than you can make sad people merry by laughing when they do not know at what you are laughing. If you want to kindle emotion, what do you do? You tell a story, you paint a picture, you suggest a thought. These minds of ours are like islands, and the only way you can get from your mind into the mind of another is upon a bridge of thought. You give him something from your mind: you give him, that is, an idea. There is no inspiration which can help us except by some true thought of life or duty or God. And these personalities of ours kindle into power or fade into futility according to the thoughts with which we occupy our minds.

Now it is an accepted fact that Jesus is the most inspiring figure in history. But the moment we begin to think of Jesus we must have some thought about him. Where does he stand among the ages? Where do we put him against the background of the universe? The higher our thought of Jesus, the greater is his power over our souls. That is what John is pleading for, that thought of Jesus which shall be adequate to awaken the fulness of our power in such a world as this, that thought of Jesus that shall meet our needs and make us equal to the battle of the kingdom and the task of God. And this is what he means when he asks, "Who is he that overcometh the world but he that believeth that Jesus is the Son of God?"

What It Means.

Now, if we are going to recover the dynamic power of this belief we have got to ask what it means. What does it mean for us to say that Jesus is the Son of God?

The right way to put it is to ask what does it mean for us that God is like Jesus. The early church meant that in part when they thought of Christ as divine. The deity of Christ really meant the Christlikeness of God. That was the amazing discovery that leaped to their minds when the fact of Jesus got home to their hearts. It was not that Jesus is like God: it was that God is like Jesus. Now what does it mean to us in the terms of our ordinary experience, in



Rev. James Reid of England.

the attitude we take to the message of Jesus, in the way we deal with other people, in our whole outlook upon life, that God is like Jesus? Till we ask that question and answer it, the belief that Jesus is the Son of God is no more for us than is a doctor's prescription till it gets into the hands of the chemist. This is the faith that overcomes the world, that God is like Jesus. What does this mean?

For one thing it means a new outlook upon many of the dark facts of existence.

Take suffering and pain, for instance! How often do people blame God for them, or if they do not blame him, at least attribute them to him! You will hear them sometimes say in their distress, "I wonder what I have done that God should send this upon me." Even if they do not complain, the idea lies like a dark weight upon their spirits. Sometimes, indeed, it has made them passive under troubles which they ought to have resisted, and patient with diseases which ought to have long since been swept out of the world. Now the real test whether a thing can be rightly attributed to God is this: Would Jesus have done it? Would Jesus have sent the scourge of typhoid? Would Jesus have dried up the fountains and created an Indian famine? To put it so at first sight seems to deepen the mystery, and some people get out of this by making two gods, one of whom is altogether good and one a devil. But that

is to make confusion worse confounded. It is perfectly true in a sense that these things —pain, suffering, distress,—happen in a world of which God is the creator. But surely the true solution of the problem is to be found by remembering that this world is only a world in the making. Somehow there are things in it, sickness, cruelty, the snake, and the tiger, because it is yet imperfect. But if Jesus means anything at all he means this, that God's will is to redeem it, to perfect it, and that he is calling us to help him, just as Jesus sought the faith and coöperation of men in dealing with hunger and disease. Is it not even the goodness of God that he thus lets us into his work, calls us into it? Is it not that, having brought his universe so far out of chaos and old night, the rest waits upon our answer to his call in Jesus? Looking thus at it, we see a faith which makes the true optimist, which puts heart and spirit into us, the faith that behind and through everything there is this God, striving yet victorious, whose very love is seen in the fact that he gives us our part to play in shaping and developing the world, and thereby being ourselves shaped and developed. We see not yet all things put under him, says the writer to the Hebrews, but we see Jesus, and if God is like Jesus, we can face everything with courage and hope.

Further, it means a new outlook, and a happy outlook, on the unseen.

If God is like Jesus, then there is nothing eerie about the other world, nothing so strange and new that we shall not find a footing in it.

That was the faith which lit up for these people of the early days the mystery of death, and took away its terrors. For them God was like Jesus, and so they were not afraid. Nay, rather, going out to see their "Pilot face to face" upon that ocean was an adventure much like a voyager coming home. It was like the expected meeting with one for whose close friendship their life was preparing them. So in that faith they could not only meet death with calm, they could even risk it. A man will not do much in the way of making this world better till he finds a faith in which he is ready to die, and the faith in which he can do that supremely is the faith that takes away from death its terror. Was not just this half the secret of the daring with which they outfaced the world in all its threatening, that because God is like Jesus, the whole universe, seen and unseen, had become a home?

But this faith is not merely a comfort, it is a challenge.

The belief that God is like Jesus has something to say to us that has a real bearing upon our life today. For if God is like Jesus, then it means that the message of Jesus about life and the true way of life, about love and the way of fellowship and coöperation which is the logic of love, has an authority which is greater far than we often give it.

There is no one who knows anything about the inside of the New Testament, especially about certain parts of the message of Jesus, who will deny that it must have a real bearing upon our social life, our business life, our life among the nations, an application to them, which, if acted upon, would make tremendous changes. That is admitted. It is admitted by all sorts of people. It is even admitted by those who tell themselves that that application is impossible, that it is hopelessly impractical in our present competitive system of society to be Christian out-and-out, and who therefore draw a line up to which it is possible to be Christian and beyond which it is hopeless to try. And it is admitted by other people who will tell you that because they feel it is hopeless to go all the way they are not going to be hypocrites and go half the way,—which may be only a coward's escape from a difficult situation.

It is told that the Quakers, when the great war came on, were allowed to stand back from military service on the understanding that they would care for the sick and wounded, and none could have shown more real self-sacrifice than they. But a condition was imposed, and it was this, that they were not to seek to spread their doctrine of non-resistance among the soldiers. They asked if there was any objection to reading the New Testament to soldiers in hospital, and the answer came back after consideration that while the New Testament was all right, "parts of it might be dangerous."

Now that may sound amusing, but there is a cold truth in it that we shall do well to face, this truth that the New Testament has an explosive power in its ideas which, let loose, would be destructive to some of our habits and methods today. In fact, as things are, and if we are not ready to change things, Christianity is impracticable.

Well then, what are we to do about it? Are we to do what Germany did before the war, consign Christianity to the region of our homes, domesticate it, so to speak, and give the rest of life over to selfishness; or what the monks of old did, try to find a quiet corner where we can cultivate our religion away out of the tempest? Not if God is like Jesus! Not if these principles of his, instead of being impracticable dreams, are the unveiling of the way in which God means the world to work, so that if it does not work in that way it comes upon disaster like an engine that defies the rules of mechanics! There is only one way for us if this faith is ours, and that is to hold on to our ideals though they create a tension in our souls between what is and what ought to be that breaks our peace. It is to hold on, and stand fast, and get going wherever we can, caring for no opposition and suffering no shallow demonstration of the impossibility of a Christian order of life or industry to stifle our conviction or dry up our prayers. That is the way in which things are changed by a faith that defies obstacles and laughs at impossibilities! That faith conquers! For in time God builds these seeming dreams into the substance of abiding realities. He that overcometh the world is he who believes that Jesus speaks with the insight and authority of God.

And again, does not this faith mean a new challenge to our contact with God?

If God is like Jesus, then one thing is sure, he is available. He is near. For Jesus was available. Who so approachable as he? Who so accessible, so open to people?

Two things always happened when people got near to Jesus. One was that they became aware that he got right into their minds, that they could not keep him out. They felt as some creature of the deep must feel when a searchlight from the upper world for the first time penetrates his comfortable obscurity. There were no reserved compartments of the mind for a man who stood near Jesus. And if that man were ready and willing, a second thing happened: Jesus became equally accessible to the man, the man got right into his mind, into his heart. See how lavishly Jesus poured out the treasure of his nature upon the disciples! At first they did not understand it, but later on, when they were willing, it came to its fruit.

But what if God is like Jesus,—God who never fails or changes, God who is the order and beauty and life of the universe?

Does it not challenge us as to whether our difficulties have been real, as to whether our doubts have been honest, whether it is not rather that we have been living below the poverty line, below the level of spiritual efficiency, living a starved life, if God is like Jesus, so accessible, so open, so near? Nay more, if God is like Jesus, he lives for us in every breath of his Spirit, in every glance of his eye, in every flash of his mind, in every beat of his heart. In Jesus we have the focus point where the light burns and glows in such a way that it can kindle our dull hearts with infinite and inexhaustible love.

Up in the hills, where the rains and the springs and the streams so often run to waste, they sometimes build a reservoir to catch the waters, and out of that reservoir they lead a channel down into the valley, where in a factory they turn it into light and heat. Through that channel, simple and unobtrusive, the factory takes into its heart the power of the everlasting hills. Jesus is the channel through whom we become linked with God. Is not this a challenge as to whether our faith is real, and how real it is? For surely all things are possible, all strength in weakness, all grace in temptation, to the man who believes that in Jesus, in every contact with his mind and spirit, he is in touch with the everlasting God. "Who is he that overcometh the world but he that believeth that Jesus is the Son of God?"

Once Jesus challenged his disciples with the question: "Whom say ye that I am?" And it was not merely a theoretical answer he wanted. They were going out on a difficult road together. Their loyalty would be strained to breaking point. Could they get

through? Could they hold out? Would they stand up to the tension, to the strain? That was what Jesus was really asking them. How far would they go in loyal obedience, in trusting him, in facing death? And when Peter replied with his great confession, "Thou art the Christ, the Son of the living God," Jesus saw the power which would be wielded by a man with a faith like that, saw the resources of personality which it would awaken, the obstacles he would overcome, the stand he would make against drift and death: saw, in fact, the possibility of a world redeemed, and he said:

"Blessed art thou, Peter, for I say unto thee, Thou art a rock, and upon this rock I will build my church, and the gates of hell shall not prevail against it!"

ELEMENTS OF PRAYER.*

Rev. Howard Robert Weir.

One afternoon the past winter I was sitting in Symphony Hall in Boston listening to one of Beethoven's symphonies, when I had an experience which I had not had before. I had heard the symphony several times: in a way it was familiar. I was alone, though surrounded by people, and I had the curious sense of seeming to lose consciousness of the fact that I was seated in a hall and that there were people on my right and on my left, and I seemed to be borne away until I was not quite certain whether I was alive. The music had gotten me: I was under a spell. After it was over, and I began to think about what had happened, I asked myself some questions. I had heard the orchestra many times throughout the years, but never had I heard music that lifted me seemingly beyond the realm of the material and real. And why was it?

It was the same symphony that had been played hundreds and hundreds of times, and I knew that in that book on the desk before the leader there was the printed score. It was quite possible for anybody who knew music to read that score. It was quite possible for anyone who understood the orchestra to conduct it in the rendition of that symphony; for I knew that beside the notes all the phrasing was marked by some editor with a careful hand, and expert knowledge had gone through that symphony, and it was all marked how it was to be played, so that every slight gradation of tone should bring out the best effect and meaning of the music. But that was not it. Anybody who read the editor's marks could not only read, but could also interpret as he meant it to be interpreted. But there was something beyond that. It was a conductor that I never had heard lead the orchestra in this particular symphony before, and so I began to think of him and what he had done. There were the same violins, and the same wind instruments, the same drums, and yet it was touched with magic, the power of the mystical, so that it seemed almost unreal.

Then I said to myself, What this man has done is this: he not only has studied music, he not only has mastered the technique of his profession, but he has lost himself in the heart and soul of the composer, so that for the time being it was not he who stood there directing that orchestra, but it was Beethoven himself come back into the man. The conductor had made himself one with the author of that which he was interpreting.

That is like prayer. Prayer is losing one's self in mystical communion with the divine. It is being lifted up and out into the great spaces of the unseen in the realm of the spirit until one seems to breathe the atmosphere of God himself, the author, the creator of the universe as we see it in its marvelous wonders. And in the majesty, standing in the presence of God, we lose consciousness of our own pettiness, our small thinking, our easily satisfied workings in life that make us sometimes sink so low, and for the time we are ourselves divine. That is prayer.

When Jesus came into the world he found that his chief task was to give men the revelation of God, to make them consciously think of God for themselves as he was and as he is, to make them realize the living God, the God who is alive, a present companion, power, sustaining love, a force so

* Northfield Young Women's Conference, 1926. Mr. Weir is an Episcopalian rector at Salem, Mass.

great that it never can be exhausted, but so simple and plain that it is easily placed at the command of each one of us in life. So he gave us story after story to try to tell men about God. In one of them he is telling us that the thing God cares for most is that we shall just come to him trustingly, lovingly, and give ourselves into his care.

You remember the boy who wandered away from home. He had wasted his life, his power and strength of mind and body, and dissipated even his heart and soul, thrown it away on the cheap things of life. When he came to himself he said, "I will arise and go to my father." When he went home, saying to himself that he was not worthy to be called a son, but only asking that he might have some place of menial service in the household, absolutely pouring out all consciousness of self-worth, he was amazed to find himself in the presence of a father who seemingly had forgotten all that he had done that was wrong, and all the promptings of ingratitude, of lack of appreciation, because that father was standing at the door waiting, longing, and wanting his son back.

Jesus says God is like that. God is always waiting to be gracious. He is standing with outstretched arms and hands, with a heart yearning to give us all. Jesus says that all we have to do is to turn to him as a father.

The Reality of the Living God.

That we may clarify our thinking a bit tonight on prayer, I ask you to recall the scene in the upper room on that last night of our Lord's physical life with his disciples, when he was saying farewell, and try to make the scene as vivid as possible, so that you may realize what Jesus was doing.

It had been a life of excitement, of great expectation for these twelve men. They had been taken out of their common pursuits, they had been taken away from their homes and friends and all whom they knew, and they had gone into the highways and the byways of the countrysides, and into the lanes and streets of the cities. They had walked, talked, lived, and slept with this man. For them he was the promised Messiah. They never quite understood what he meant by that, but deep down in their hearts, when they came down to Jerusalem for the final scene, they were all of them conscious that something was going to happen. They did not know what it was, but in some way they felt that here was to come the great revelation in which Jesus would assert his right and reign as the promised Messiah.

So they had come to the appointed place where they were to keep the last Passover together, and they were all there. They were all reclining at the table, and they were all so eager and so anxious and so expectant of what was going to happen that either they had forgotten, or else they had definitely said to themselves that it was not for them to undertake the menial office of washing others' feet. Perhaps they were to be members of the king's privy council, they were to be officers in the new kingdom. Should they stoop to a task so lowly? Ah, no! There was not one of them that was willing to get down on his knees and perform that common task prescribed by custom.

Jesus sensed the situation, and knew what the trouble was. And the first thing he did was to quietly take a towel and a basin of water, and go from one to the other and wash their feet. And when he sat down he said:

"Do you know what I have done? You say that I am your Lord and Master, and I have washed your feet. If you would be master of life you must be the servant of all."

I think that during the days that followed the resurrection and ascension of Jesus the disciples in the transformation of character that came to them must often have thought of that scene in the upper room. Ah, the memories that must have come into their minds when they were thinking about that last scene!

Then we are told that Jesus took bread from the table, and when he had given thanks to God for it he broke it and gave it to them, and said, "This is my body. Take it, eat it, in remembrance of me!" Then he took the common wine of the meal, and poured it out and gave it to them, and said, "This is my blood. Drink this, as often as you do it, in remembrance of me!" Then it was over: and in this simple evening scene, the last, the greatest, the most

far-reaching in its influence upon the lives of men, we find the essence and the sum of Christian living.

"Do this in remembrance of me!" The power of memory for righteousness or for evil is one of the greatest powers of life. It is through memory that we make ourselves one with the power that is good or with the power that is evil. Memory may either be a help or it may be a horror, a torment, a terrible nightmare that pursues us in and out of life. There are some things that we would be willing to give years of our life if we could forget, and then there are others that call us out into lives of aspiration and service because of their reality.

Jesus knew the danger of loneliness. He knew the depression that comes upon one when he is all by himself. It seems almost impossible for one to be good alone, for one to have ideals and to live up to them by himself. Jesus knew that these disciples had become dependent upon him, and so as he was going away from them he wanted them to have the reality of his presence, and he took this simple way, "Do this in remembrance of me!" And that is the first element in our analysis of prayer. Prayer is remembering God consciously with all the effort of one's mind and heart and soul, putting all that you have into it, to bring to yourself the reality of the living God. If you can do that, then you can pray.

Thanksgiving.

The second thing is this: He gave thanks, and he tells us to be thankful.

Our thanks show our appreciation, our appreciation shows our understanding, and our understanding is based upon our dependence. Something comes into our lives,—an experience, a friend, some new power, some new interest. Some person comes to us, and we find him growing and growing in our affection and admiration, and by and by we find ourselves so closely knit that it seems impossible we should ever have the thought of separation in our hearts and minds, and we say to ourselves it would be impossible for us to live apart. We become conscious of dependence, and dependence makes us understand the power of friendship and love and great affection in our lives, and that says we must show our appreciation, and so we give thanks. When one finds God, one is thankful for his companionship. That is the second element of prayer.

Feeding on Christ.

The third and last element is this mystical one that we find in the feast, this broken bread which Jesus said was his broken body, and this poured-out wine that he said was his blood spilled.

It has been rather difficult for the Christian church in the ages since in love to appreciate what Jesus did, difficult because we sometimes have made it too hard to understand. But if we go to it quite simply, and just in a matter of fact and frank way take it as Jesus seems to have meant us to take it, I think we will find that he simply wanted to say to his disciples:

"I am giving you myself. Feed on me!"

We know that these bodies of ours have to be fed, or they die. We know that these minds of ours have to be fed, or they decay. And we also know that inside of us there is something that we call the soul or the spirit, and that too has to be fed, or it becomes starved and withered. It is not possible for these souls of ours to be alive and to grow and to become strong in the influence and control of our lives, any more than it would be possible for our bodies and our minds, unless they are fed. So we must feed our souls. And that is what Jesus does for us in giving us himself in this simple form. He says, "Come and feed on me! Live on me! Just take me as I am, and make me the source of your life!"

So that is what I want you to think about when you think of prayer. It is memory, memory filled with the richness of the heritage of the life of our Lord. It is thanksgiving that comes from a soul that so understands what God has done for you that it cries out in appreciation and thanksgiving to God. And it is a life that is constantly sustained and strengthened and made holy and pure and glorified through feeding upon the body and the blood of our Lord.

Let us learn to come often into his presence, to meet him at the appointed place, in that sacred spot where he has said he will be there and be one with us! Our souls need the refreshing that comes from having a meeting place with God. Oh that we might learn to be often in the presence of God!

THE JEWISH SITUATION IN AMERICA:*

A CHALLENGE TO THE CHURCH.

Rev. John Stuart Conning, D. D.

We should not forget that Jews have been associated with America from early times. When Columbus sailed from Spain to find a new way to the Indies, five Jews joined him in his great adventure. Maestro Bernal was his physician, Roderigo Sanchez his overseer, and de Torres his interpreter. Jews furnished the astronomical tables that he used, and the instruments of navigation. Tradition tells us that Isabella, queen of Spain, sold her jewels in order that Columbus might have the necessary equipment for his undertaking, but it has been discovered that a Jew, Santangel, furnished the money. Jews, and not jewels, made the discovery of America possible.

It would be interesting, had we the time, to see that Jews settled in this country from the earliest Colonial period. In 1654 twenty-three Jews who were exiles from Brazil landed on Manhattan Island. That was the beginning of New York, and the Jews are there still.

It would also be interesting to tell their story in the Colonial period, but I want to bring before you tonight the Jewish situation in America as we find it in our own times.

We have to recognize, first of all, that we have now in America the largest Jewry in the world.

The United States, with four millions of Jewish people, has the largest gathering of Jews in any country in the world today, more than in Russia or Poland, Rumania or Austria, or any other European land. New York City with its 1,750,000 Jewish people is the most extraordinary Jewish community the world has ever known. Jerusalem in the days of its splendor never had so many Jewish inhabitants. Chicago has 300,000 Jews, Philadelphia has 240,000, and there are 160 other cities in the United States that have from one thousand to one hundred thousand Jewish people.

We are all aware that the Jews in this country are prospering today. Here they have a larger liberty than they have ever known, and they are taking advantage of that liberty to the full. In commerce the Jews are moving forward until they have taken possession of some of our large industries, such as the tobacco industry, the clothing industry, the jewelry business, and the moving picture industry.

What perhaps impresses us more than anything else is the fact that they are taking advantage of our educational opportunities. The Jews only constitute about three per cent of our population, yet they constitute ten per cent of the student body in our high schools. Jewish parents will sacrifice themselves more and longer to keep their children in school than any other element of our population. The result of that is that they are going into all the professions. They are becoming our lawyers and our doctors, our journalists and our engineers.

Do you know that it was a Jewish engineer who dug the tunnel underneath the Hudson River for the Pennsylvania Railroad? The artist who designed the Lincoln penny was a Jew. The engineer who built the railroad station in Washington was a Jew. Wherever we look we find they are taking positions of eminence and influence.

Jews and Religion.

What does it mean to us to have at the seat of influence in this nation a people who do not acknowledge Jesus Christ to be the Lord? The saddest thing about the Jewish situation in this country today is that they are losing faith in their own religion. It is estimated that 80% of the Jewish people have abandoned the synagogue and are religiously adrift. This is not a statement that I am making, merely: the Jewish leaders themselves are making it.

When the Presbyterian church undertook to do some service for the Jews, Dr. Stephen S. Wise, the rabbi of the Free Synagogue that meets in Carnegie Hall, New York, said to his congregation:

"I am not concerned about what the Presbyterian church is undertaking to do for the Jewish people. I am concerned for the un-Jewishness of the Jews."

He said there are 50,000 Jewish families

* Northfield General Conference, 1926.
Dr. Conning is connected with the Presbyterian Board of National Missions.

between Fortieth Street and 120th Street, and not ten per cent of them are connected with a synagogue.

Rabbi Blau, who has just gone to London to take charge of the largest synagogue in that city, in the "Atlantic Monthly" some time ago was speaking of this tragedy that has befallen his people in America, and he said:

"What greater tragedy than the life of a people that has lost its God? There is no new Sinai from whose thundering top the God of our fathers may speak to his backsliding children."

The result of this departure from the synagogue is evidenced in Jewish life today. They are fast losing their prominence as a moral and law-abiding people, and we see on the front page of our press, oftentimes, the names of Jews who have been breaking the laws of our land. That did not happen a few years ago.

We need to remember not only that side of it, but to recognize that this is a people in whose heart the religious instinct lies deep. This is the people who have given us the Book. This is the people through whom religious influences have gone out into the wide world. They cannot be satisfied to live without religion, and they are seeking for something to satisfy their hungry hearts.

A great many are going into Christian Science, a great many are going into ethical culture, and into theosophy. Every modern cult has its Jewish representatives. The young Jewish working people in our great cities have adopted socialism as their religion, with its doctrine of human brotherhood. If you listen to the new generation standing upon the soap-boxes on the side streets and preaching socialism with all the abandon of an evangel, you can see how earnestly they are searching for something to satisfy their spiritual needs.

This situation is a challenge to the Christian church. It is a challenge that we need to give heed to if we are to meet the necessity which is facing us.

The Jewish Problem.

The Jews have never entered any land in large numbers that they have not created problems of the most perplexing kind. We read the story of their wanderings in the past, and wherever you find a movement of Jews you find that it corresponds with great changes in the history of the nation to which they have gone. That is true of Egypt, of Babylon, of Persia and Greece, of Spain, of Poland and Russia today. The Jews have been in the heart of great movements that changed the character of those historic nations, and we need to remember that their coming to America must mean something. What, I ask, is it going to mean to America that we have here the largest and most influential Jewry in the world? That Jewish problem is facing us.

There has never been a time when so many books have been published about the Jews, or so many articles in our magazines. There is not a month when you do not pick up something dealing with this great problem of the Jewish people in America.

Is it not time, when publicists are giving their thought to this great problem, that the Christian church should undertake to find out the meaning of it, and see if it has any message for this great people who have been so influential in the history of the world? This people has a claim upon us that no other people in all the world have.

I wonder if we ever think of it, that this Book that is the source of our light and help spiritually, this Book which we recognize as God's great gift to the world, came to us through the Jewish race; that when God spake through holy men of old, those men were Jews?

Do we remember that Jesus Christ himself, according to the flesh, was a Jew, born of a Jewish mother, reared in a Jewish home, speaking the Jewish tongue, and declaring, "I am not come but to the lost sheep of the house of Israel"?

Do we remember that all his apostles were Jews? They went out at his command to carry the gospel into all the world. Had it not been for the Jewish people, no church would have been reared. Has this people no claim upon us then? Has this people not placed us under obligation to do something really worthwhile for them? Do they not constitute a challenge, a challenge to interpret the spirit of Christ and Christianity to them?

The Modern Jew and Christianity.

The modern Jew cannot be said to have rejected Christ: he has never known Christ.

He cannot be said to have rejected Christianity: he does not know Christianity. The Christianity that the Jew has been acquainted with for long centuries has been Christianity in a perverted form. He thinks of Christianity as a worship of images and icons. What is worse, he thinks of it as a persecuting religion. When he thinks of Christianity he thinks of a religion that has brought havoc and pogroms and distress to his people. The blackest pages of the Christian church's history are those pages in which it deals with the relationship of the Christian church to the Jew.

Take the period of the Crusades! I can remember how my heart thrilled, as a boy, as I read the story of how those knights of old responded to the call of Peter the Hermit, and how they went to rescue the tomb of the Saviour from the hand of the Saracen. It brought a thrill to our hearts as we thought of the days of that high chivalry. But the period of the Crusades was no period of romance to the Jew. Those crusaders, when they set out upon their campaign, said, "If we are going to Palestine to rescue the land from the hand of the heathen and to fight them, we had better begin to fight the enemies of Christ at home," and as they went on their way they went into the ghettos of Europe, and the street of the ghettos ran red with Jewish blood. When at last Godfrey conquered Jerusalem he gathered all the Jews of the city into their synagogue, and set fire to it for the glory of God and for the honor of Jesus Christ. Do you wonder that the Jews do not look upon the period of the Crusades as a period of high romance?

Not only does persecution belong to the past, but it has endured right up to the present time. We remember the pogroms in old Russia, under the Czarist government. They had a thousand laws on their statute books especially directed against the Jews.

A young Jewish lawyer said to a friend of mine in New York not long ago:

"Do you really expect to make a Christian of me? I was born in Eastern Europe. I saw a crowd of Christian people coming out of a Christian church. There was a priest at their head. He had an icon in his hand. That mob was shouting in the name of Jesus, 'Let us kill the Jews!' They came into our quarter of the city, and they battered down the doors of our people, and they looted and spoiled and mistreated our women and children. They came to the door of my father's house. They battered down the door. I saw them take my old mother out into the middle of the street and kill her before my eyes. Do you think you will make a Christian of me?"

Three-fourths of the Jews in America have that Eastern European background!

Has not the time come for the Christian church of America to interpret Christianity to the Jew in terms of sympathy and kindness? Yet I am meeting people almost every day, who call themselves by the name of Jesus Christ, the supreme Jew, and who say, "I don't like the Jews!" That is the greatest barrier in the way of the Jews' evangelization today.

I sent a questionnaire to 120 Hebrew Christians, picked from a large list that I had, scattered all over the world, because I wanted to get a cross-section of Jewish experience and contact with Christianity. Among other questions I asked this: What was it that led you first to conceive of the possible truth of Christianity? Would you believe it, 98% of those people said that it was the kindness of some individual Christian man or woman! I said that if that is true, then this Jewish problem is not a Jewish problem: it is a Christian problem.

That is the challenge that comes to you, to interpret Christianity to the Jew. Wherever Christ is interpreted in sympathy and kindness, the Jew is responsive to that appeal.

Spiritual Needs.

Also, we must recognize a challenge to meet the spiritual need of the Jew.

Some people say to me: "Has not the Jew a religion of his own? Has he not a good religion? Why not leave him to that?"

I say: "Yes, the Jew has a good religion. The roots of our own religion are in Judaism. It is a good religion, and the world has been made better because the Jews have been loyal to it. The whole trouble with Judaism is it has no Christ."

Do you know, there are some Christian people who seem to think that that does not make any difference? Because Judaism has

no Christ in it it has no vivid sense of the presence of God in religion.

When I think of the Jews in America today I recall the story of the man who lost his shadow. He went, at the invitation of a friend, that he might join in a great gathering upon his estate. There he met a strange gray man. He somehow or other had a revulsion against him, and wanted to draw away, but as he moved away the stranger came to him and said:

"Would not you like to sell your beautiful shadow?"

The man said: "No."

The stranger took his Pandora bag of illimitable wealth, and said: "I will give you this wealth if you will sell to me your shadow."

When the man thought of all that he could secure of pleasure and of this world's enjoyment, he said: "Yes, I will sell my shadow."

As he went away from his friend's presence an old woman saw him going along, and said: "Young man, you have lost your shadow!" Some boys in the street as they saw him pass along, seeing this extraordinary man without a shadow, began pelting him with stones. The man's life became a terror to himself. His friends forsook him. They were suspicious of him.

Do you know that the Bible says of the devout man, "Jehovah is thy shadow upon thy right hand"? It is out of that sense of God's presence, as close and unfailing as a shadow, that everything that was beautiful in Jewish life emerged. It was in that sense of the divine presence that the psalmists sang and the prophets caught their vision of the glory that should be: but the Jew has lost his shadow. I have not read in the Jewish literature that is produced today a single sentence that gives you the conviction that the man who wrote the words knew God: they have lost the shadow.

The Jew, because he has no Christ in his religion, does not know the meaning of redemption. They know forgiveness as it is revealed in the old Scriptures, and if you want to read words of penitence, read the prayers that are prescribed for the Jew and uttered on the Day of Atonement! If the Jew ever goes to the synagogue any day in the year, that is the day on which he goes. Yet, whoever heard of a Jew who had gone to the synagogue to pray all day for pardon for his sins, who went home at sundown rejoicing with jubilation that his sins were forgiven? No one ever heard it.

That is the extraordinary thing in our Christian experience. We sing:

> O happy day that fixed my choice
> On thee, my Saviour and my God!
> Well may this glowing heart rejoice,
> And tell its rapture all abroad!
> Happy day, happy day,
> When Jesus washed my sins away!

No Jew ever sang a song like that through these long generations.

We owe our gospel to the Jew. He is desperately in need of it today. It is a challenge to us to give him that gospel.

Unparalleled Opportunity.

Moreover, we need to recognize that the Jewish situation today is the challenge of an unparalleled opportunity.

For the first time in Jewish history Jews in large numbers have been brought into contact with evangelical Christianity. The most unique thing in Jewish life in America today is the fact that the Jews are distributed all over this country. The ghetto is not characteristic of Jewish life in America. The Jewish people who come to this country do not stay in the ghetto. As soon as they prosper they move out, and when they move they move into the vicinity of Protestant churches. The large majority of Jewish people are under the shadow of our Christian churches. They are not only in the large cities, but they are in the small cities. There is scarcely a town in America that does not have at least one Jewish family.

What is the use of our talking about Jewish evangelization in terms of a mission and a ghetto when we have tens of thousands of Christian churches that have Jews in their own community? I tell you that God is challenging the churches of America because of this situation. He has put the Jews into contact with evangelical Christianity, and the challenge comes to the churches of America to interpret to these Jewish neighbors the gospel of Jesus Christ, our Lord. We have to recognize, therefore, that this is a special challenge that comes to us, and that we must face it earnestly and honestly.

Do you know that the Spirit of God is moving upon the hearts of the Jewish people in this land and other lands as he does not seem to have moved in all the long Christian centuries? Over in Europe since the War there has been literally a mass movement of Jews into the Christian churches.

In Hungary alone during the last seven years 40,000 Jewish people have entered the Christian church. In the city of Budapest alone 2500 Jewish people have entered the Presbyterian church, and half as many more have entered the other Protestant churches of that one city. In the city of Vienna during these past seven or eight years 10,000 Jews have entered the Christian church, among them being Hans Hertzl, son of the founder of the Zionist movement. In Ukrainia and Poland the Jews have been coming in so fast that whole congregations of Jewish people have been formed in those lands.

We see, if not in the same measure, the Spirit of God moving upon the hearts of the Jewish people in this country. I have been amazed at the response of Jewish people to an intelligent Christian approach.

One day a man came into my office in New York. He introduced himself by saying, "I am a Jew." He looked like one.

I said: "What can I do for you?"

He said: "I am greatly concerned about the antagonism that exists between Jews and Christians, and I have been wondering if anything could be done to remove the barrier."

I said: "I am greatly interested in that, also. What have you to propose?"

He said: "I have a theater over here on Lexington Avenue, and an opera company. If you will send some minister down to preach to the Jewish people on Sundays, I will turn in my opera company to furnish the music."

I said: "Are you a Jew?"

"Yes."

"Do you go to the synagogue?"

"Well," he said, "I go sometimes."

I said: "Now, look here! You believe that Jesus is the Messiah, do you not?"

His eyes filled with tears, and he said: "Yes, I do. I have been reading the New Testament. I have come to the conviction that Jesus is our Messiah."

I said: "I did not think a Jew would have come and talked to me as you have done unless he had got something of the spirit of Jesus Christ, his Messiah." I asked: "How many Jews are there over on the East side who believe as you do?"

He said: "I know over a hundred. I believe there are ten thousand of them."

Is that not a challenge to the Christian church?

In the city of Detroit I had an interview with a man who invited me in the evening to his home. His was a charming family, a cultured family. His son, a rising man in that city, is engaged in city welfare work. After some conversation he took me into his library. Upon the library table was a beautiful Morocco-bound edition of the Bible, open at the New Testament. That man asked me the keenest questions that have ever been put to me, asking for interpretations of some of the passages. Finally it dawned upon me that he had got somehow into the heart of the New Testament, and I said:

"You believe that Jesus is the Messiah, don't you?"

He said: "Yes, I do."

I said: "Have you ever felt responsibility for doing something to share those views with others of your people?"

He said: "I have already talked with enough young Jews who believe as I do to form a synagogue."

A report from one of our workers had this little story, which will give you a sidelight on what has happened. She said a little pug-nosed Jewish boy three years ago came to our hall. He was always interested in reading. Every day he came he got a book. Finally our books ran out, and she gave him a tract. He took it home. She gave him another one, and he took that home. His father got hold of it and he said:

"Boy, they are trying to make a Christian of you at that place! You will not be allowed to go back there any more."

He wanted to come back, but the head worker, the director, said: "No, you must have your parents' consent." Finally he disappeared.

He did not come back until a few weeks ago. The boy said: "We have been living in

Trenton, and while there I learned the Christian's prayer" (the Lord's prayer, he meant). And he had learned some Christian hymns. His mother said he could come back, and so he did that evening. The next night he brought several others whom he knew in the Jewish Educational Alliance. The next night he brought about 15, and the third night 35. The leader of the band said:

"We have not come here to interfere with your work, but we are through with Judaism, and if you can prove to us that your religion is true we are prepared to accept it."

There were those fine adolescent boys and girls, 15 or 16 years of age, religiously adrift. They had turned away from their old faith and were challenging those people to give them the gospel of Jesus Christ. I tell you, friends, we have to recognize that great things are happening.

Three years ago I listened to a young Jewish socialist, an atheist, preaching his atheism on the streets of Chicago. The next time I was in Chicago I heard about him again. He said:

"We socialists are seeking to bring about a better social order. I want to tell you people that we cannot secure a better social order without having better people. Some of you people need to be converted. I believe the Christian religion can transform the lives of people, and make them better people."

I said to the friend who was with me: "That man is not far from the kingdom of God."

That young man spent last winter in a theological seminary in preparation for the gospel ministry. He is now preaching on the streets of New York City. He is preaching the gospel of Jesus Christ at the noon hour down in Wall Street. The stories that he has to tell of the response of those Jewish brokers is something that would thrill our hearts.

The most vital thought that I want to leave with you tonight is this, that our greatest responsibility is to interpret Jesus Christ and his religion to the Jewish people. A great opportunity is presented to us. God in that opportunity is challenging us to do something for the four millions of Jews in this country of ours.

THE DOCTRINE OF LOVE IN THE NEW TESTAMENT—III.*

Rev. James Moffatt, D. D.

Man's Love to God.

So far as I can see, there are only two times when Jesus mentions love to God.

The first place is one of the denunciations of the Pharisees, Luke 11. 42:

"Woe to you, Pharisees! You tithe mint and rue and every vegetable, but justice and the love of God you disregard. These latter you ought to have practised without omitting the former."

There justice or judgment is combined with love to God. Justice means rectitude, real good conduct. This is part of the table-talk of Jesus which rather surprised the Pharisees.

Jesus was the guest of a Pharisee, who was surprised that Jesus had not observed the usual ritual ablutions before the meal, the ordinary ritual of the high church party in Judaism. Of course, that is not a reference to hygiene: it is a ceremonial point. The Pharisee was so obsessed with the vileness of the world that he thought he might perhaps have touched in the marketplace some disreputable sinner, and when he came in he washed his hands formally, just to wash off all contact with the pagan world.

Jesus had not done that, and the Pharisee was rather shocked. Jesus speaks out about real purity. He says:

"You carefully cleanse articles of furniture, you tend your external life, and all the while within you may be full of malice and self-seeking, and you may forget, you do forget, justice and the love of God."

What Jesus meant is not punctilious attention to details of ritual, but the unscrupulous neglect of the real essence of religion. The Pharisees were inclined to carry out the law of tithes. Tithes were originally a farmer's contribution to the

* Northfield General Conference, 1926. To ministers. Not revised by Dr. Moffatt.

Jewish state and church. The Pharisees were so particular that they carried the law of tithes from the fields to the garden, and the smallest herb in the garden, the smallest vegetable. A tenth of that, said the Pharisee, was to be given to God. Rather a laudable practice, but Jesus found that they got so occupied and absorbed in getting the tithes from the garden, in being scrupulous about the externals of things, that they forgot the essentials of religion! They prided themselves upon their punctiliousness, and in so doing forgot the humility and the love of God that were essential.

Jesus warns them against that. That is the first place in which he mentions love to God.

The second passage where love to God is mentioned is in the Sermon on the Mount, where Jesus says:

"No man can serve two masters, but either he will hate the one and love the other, or else he will leave the one and cleave to the other. Ye cannot serve God and mammon" (Matthew 6. 24).

There is the most profound passage upon the love of God in the teaching of Jesus.

You observe, in the first place, that to love God is equivalent to serving God: "No man can serve two masters." Either he will love the one and neglect the other, or hold to the one and despise the other. The love for God that Jesus teaches is love expressed in the form of service. Love to God means serving him, and that is quite intelligible to anyone who knows the conditions of Oriental life. In Oriental life the relation of a son to a father implies service. Wherever you find in the Old Testament the reference to the service of the father, it is always the service of the son to the father. The father as the head of the household employed his son in the household and the business of the estate, and therefore a son honors his father as a servant honors his master. Wherever you find father used by Jesus in the Gospels it always connotes that moral authority which demands service from the sons and daughters.

Jesus is here correcting a number of mistakes in religion. The first mistake is that religion and religious love are entirely emotional. Jesus teaches that we must love God with a serious sense of responsibility. And, secondly, this service implies a choice. To love God is not a natural emotion. It requires the will to carry it out.

That distinction between an emotion of love and the choice of love depending on the will is vital to all Christian ethics. It is a distinction that is sometimes drawn by the scholastics, as, for example, by Thomas Aquinas and by Dante. Thomas Aquinas and Dante distinguished two kinds of affection or love: first of all, natural love or appetite, the desire for good in general, that every creature has a certain natural desire or affection for good: second, the love of goodness by a choice of the will. There is where the teaching of Jesus meets us in the Sermon on the Mount.

This kind of love of which Jesus speaks has the possibilities of error. Dante, in the "Purgatorio" in the 17th Canto, tells us that man's love for the creator and the creature may go wrong in three kinds of ways. In the first place, it may be love for the wrong object. He may have perverted love: the love of one's self, which issues in pride, envy and wrath. Then, he may have too little love for the right object, which begets sloth and lukewarm affection. Then, he may have excessive love, which leads to avarice and gluttony and lust. And Dante always denies that a man can properly be said to hate either himself or God. He can only hate his neighbors, says Dante, and he hates his neighbors because he loves himself excessively.

It is this kind of love that Jesus seems to speak about in the great saying in the Sermon on the Mount, that to love God must be shown in service, a service which is never to be limited or measured. There is always more to be done. Those who truly love God feel they can never do enough in his service. That is where the teaching of Jesus, this limited teaching upon love to God, comes forth.

Of course, the whole argument here is that the religious life must be inward in principle, and it must possess a unity.

The object of a man's confidence determines his character, and when we speak about loving God, as Jesus says here, we must see that this is expressed in terms of

moral duty, of obedience to the commands of God that meet us in the relations and responsibilities of life.

Love of Christ.

These are the only two places where he definitely speaks about love to God in the Gospels. But there are two places where men and women are represented as loving Christ, and both of these are of extreme importance and interest.

The first passage is the saying in Matthew 10. 37:

"He who loveth father or mother more than me is not worthy of me."

That is the only place where Jesus speaks directly of love for himself. He is speaking to his apostles, going out upon a mission. Remember that the word "hate" is used in its Oriental sense! Hate and love come to us from the Old Testament conception of polygamy. The favorite wife is loved, the other wife is hated. That passes into the religious language, and this is a strong expression in Oriental language of the need for an absorbing devotion and loyalty to Christ: "He who loves father and mother more than me is not worthy of me."

Jesus wishes to be loved, seriously and manfully, for the sake of what he is most interested in. It is a word for those who are serving him in the cause and the kingdom. He demands an unqualified absorption in his mission. He identified himself with his mission of God. He came to be loved for the sake of this mission, and therefore love to him is connected with loyalty to the highest that men see in him.

Can you see how repeatedly we come across that thought whenever we meet love, God's love to man or man's love to God? It is never far from moral obligation and responsibility. Of course, one may say —it has been said sometimes,—that love to Christ is such a rare thing that it is rather a pity to criticise it. But Christ claims love in the Gospels, he claims love for the sake of his quality. He wishes to be loved for the right ends, and in this passage, as in others, he puts himself forward as the object of love, which is not a sentimental devotion in the language of any pietistic circle, but the affection of those who are loyal to this purpose and determined by an act of the will upon the persuasions of life to carry out his ends.

The second allusion connects love with forgiveness, in the extremely beautiful tale in Luke 7. 36-50, about the woman in the house of the Pharisee.

This passage on the relation of Jesus to this woman is an illustration of the principle that we were speaking of, how Jesus drew out love for himself as the representative of God's cause and kingdom on earth.

Consider the scene of that story! Here is a Pharisee, who has invited Jesus to dinner. The Pharisee is not at all a bad man. He is interested in Jesus, but he is rather embarrassed, conscious that he is condescending in asking a prophet like Jesus to his house, and securing himself with his dignity by omitting some of the ordinary courtesies of Oriental civility. Jesus is a person who is not to be overlooked, but he is not to be treated as a social equal, so he does not get the ordinary ministrations when he enters the house.

An uninvited guest might slip into the home and sit beside the wall, even join in the talk. Among the uninvited guests this day slipped in a woman of the streets, a notorious person in the city. Her profession was sinful. She had come there because she was upon the verge of the crowd as Jesus passed by, and heard him speak about God, and her heart was touched. She had been overcome by his gracious words, and had followed him into this house to listen further.

We read that she wiped Christ's feet with the hair of her head, first kissing his feet, which is not a token of affection but of homage in Oriental life. She could not do anything more striking to express her absolute devotion and humiliation before this great Lord.

It is the most passionate relation between Jesus Christ and any man or woman in the Gospels. There is no such tribute rendered to Christ by any other person.

Of course, the Pharisee misunderstood it. He could not think what it meant. He knew the character of the woman. He knew that women of her class are subject to violent emotions, they yield to their feelings easily. He also thought that no holy per-

son would allow such a woman to touch him at all.

That Pharisaic thought lies deep in human nature, that God cannot have anything to do except with righteous people; that God has nothing to do with the disreputable, with people who are outside of the pale of ordinary society. That is the Pharisee's conception of God. He could not understand how Jesus could allow this contact with himself.

All that Jesus cleared up by telling the parable of the two debtors. "There was a money-lender who had two debtors. One owed him (say) $250, the other $25. As they were unable to pay, he freely forgave them both. Now, tell me which of them will love him most?"

"Oh," said Simon, "I suppose the man who had most forgiven him!"

"Quite right," said Jesus. He then turned to the woman and applied the lesson.

"Dost thou see this woman, Simon? When I came into your house you gave me no water for my feet: she has wet my feet with her tears, and wiped them with her hair. You never gave me a kiss (the Oriental expression of welcome): she has kept pressing kisses on my feet ever since I came in. Therefore, I tell you her sins, which are many, are forgiven her, for her love is great. Whereas he to whom little is forgiven, the same loveth little."

Then he said to the woman: "Your sins are forgiven. Your faith has saved you. Go in peace!"

That is profound teaching upon the place that Jesus assigns to love to himself in his religion. "Her sins, which are many, are forgiven her." Her sins were many just because she loved much. She loved too much. It is usually the same kiss that saves or damns us. Mary's gift was a gift of love. On one hand she had abused that gift, and it was by that gift that she was redeemed. Christ drew the love in her nature to himself, and purified it. The connection is this, that what awakened this woman's love was the graciousness of Christ.

Notice that even here Jesus once speaks about love as faith! "Thy faith hath saved thee. Go in peace!" Love of the woman for Christ implies faith in Christ, and the connection is that this woman showed her love because she felt the forgiveness of her sins. Jesus convinced her somehow of her sin, and against the suspicions of the Pharisees and the indifference of the ordinary public she thought that this man understood, judged and pardoned her. He publicly ratified her forgiveness, and her love came forth.

There we have Jesus forgiving in the name and the power of God, and drawing out grateful love to himself as the forgiver of sins, who declares absolution.

The first reference to love of Christ was in connection with service, and this second is in connection with moral failure and penitence.

The Great Commandment.

Lastly, there is the great reiteration on the lips of Jesus of the Old Testament injunction, "Thou shalt love the Lord thy God with all thy heart and all thy soul and all thy mind," which is twice told, in Matthew 22 (Mark 12), and in another version in Luke 10, which is rather different.

Luke tells us that the answer to "What is the greatest commandment?" was given by the scribe, the legal expert. In Mark and Matthew Jesus himself gave the answer. But in any case Jesus was not announcing a great discovery. He was lifting into prominence a truth which had been already present in Judaism, but which had never been recognized as fundamental. "What is the greatest commandment of them all? That thou must love the Lord thy God with all thy heart and all thy soul and all thy mind. This is the greatest commandment. There is a second like it: Thou shalt love thy neighbor as thyself. The whole law and the prophets hang upon these two."

There we have Jesus like an Old Testament prophet simplifying religion, disentangling essentials from the mass of casuistic commands elaborated by the Pharisees, which made people often feel heavy-laden and wearied. Jesus gives a unity to the modern religion here, and quotes the earliest prayer he had himself learned as a boy.

The interpretation the rabbis gave of this is interesting. According to the highest Jewish teaching of, at any rate, the second, if not the first century, "With all thy heart" means, with both thy will and impulse, good and bad; "With all thy soul" means, even if life is taken away; "With all thy strength" means, with all thy possessions.

Jesus quotes this to show that the whole devotion of the life to God comes out of belief in one God: the belief in the unity of God is shown in the dedication of life to himself. That, of course, corresponds to the truth that God is love, because to love God means that God is lovable.

Now, oddly enough, the main criticism today of the Christian position here comes from Jews. It is recognized by many philosophers who are not orthodox Christians that in the term "God is love" Christian theology has reached the highest expression of the deity. But a number of Jewish scholars have resented this claim of Christianity. They have denied that love is a supreme quality in God. They have thought that love must be included in justice or righteousness, and they maintain that righteousness, as defined by the Old Testament and the rabbis, includes love, and is a supreme expression for God's relation to man.

The best answer to that is that righteousness, as we understand it, is not the highest expression even of human relationships.

As we will see in dealing with St. Paul's theology, righteousness to us conveys a quality of judicial relationship. A righteous person is a person who administers reward and punishment, who may be upright, but who is not attractive always in life. It does not include pity. It does not connote the initiative in moral redemption. Whereas love, truly defined, includes justice, and once we get rid of the sentimental view of love, as I said before, we will be able to see how the highest form of love in God and man can be extremely severe, as well as kind. Therefore, we are justified in holding that God can be loved as love, and that he is the highest form of the religious relationship.

Notice that Jesus never claims what is called the "pure love of God." "Thou shalt love the Lord thy God, and thy neighbor as thyself." In some religions, like Buddhism, even in some forms of Christianity, like neo-Platonism, even in some forms of Christian mysticism, like the "Imitation of Christ," there has been a claim that we can only love God by stripping life of its relationships and responsibilities, that we must love God in a detached form. Jesus never claims that, because wherever you get that emphasis upon detached love you always tend to find that God becomes a kind of absolute principle, and, secondly, because Jesus always believed that love to God must be experienced and expressed in relation to human realities. You must never imagine you can love God by carrying your feelings off to a corner and enjoying God by yourself. "Thou shalt love the Lord thy God AND thy neighbor as thyself."

That has taken us into the third section of our subject, man's love for man, which is by far the most important element in the teaching of Jesus upon love. "Thou shalt love thy neighbor as thyself."

MAN'S LOVE FOR MAN.

Jesus defines this love to God in order to guard against that sentimental misconception that you can love God best if you do not let yourself be disturbed by the impact of your fellow men, whereas the essential of life, Jesus says, is self-denial, self-sacrifice, as a means of devotion. You cannot love God without loving your neighbor. The love of God cannot exist in a vacuum.

Well, what is meant by loving one's neighbor?

We can understand at once, to begin with, that this love of one's neighbor excludes the unforgiving Pharisaic spirit, and also the proud spirit which wants to advertise itself at all costs, or to gain notice and praise. "Do not do your alms before men!" Jesus says. There is a kind of goodness that always wants an audience. That is not love of one's neighbor.

The real love of one's neighbor leads to humility in two directions: humility toward God, because those who truly love God and their neighbor feel they never can do enough for God, in every difficult service for God; then humility toward men, a steadied refusal to exempt oneself from the irksome duties of social service.

Of course, that means that this love of one's neighbor is not measured in the emotional sense of the term. Otherwise it would be made a mere virtue for the prosperous. Jesus never makes love the duty of one class to another. Love is the duty of all classes, the duty of being charitable, from the poor to the rich and the rich to the poor,

a duty which Jesus makes incumbent upon all who are the receivers and the givers of love in virtue of their relation to one another.

In order to explain this Jesus adds, in the Sermon on the Mount, the famous Golden Rule, which deepens the law of love to one's neighbor. In Matthew 7. 12, we read, "All things whatsoever ye would that men should do to you, do even so to them, for this is the law and the prophets!" And he adds in another connection: "Thou shalt love thy neighbor as thyself." Whatever you would like men to do to you, do yourself the same to them, and love your neighbor as yourself!

Jesus always implies that underneath our service to others there is self-love of the highest kind. The value and joy of personal life,—which is our supreme end and aim in the life of other people,—the value and joy of personal life must be learned by us first in our own experience.

Sympathy, for example, implies that we know what it is to have a personal life, to feel pain and joy. Love of oneself has a moral value. To love oneself is to be initiated into a moral attitude towards others. That is why Kant, in his philosophy, seizes upon this Christian text as the best illustration of his moral code. "Love your neighbor as yourself," said Kant, that means, always treat humanity, both in your own person and in the person of others, as an end, and never as a means. That formula implies, said Kant, that you must never neglect your own capacities. You must never fail to live up to the full value of your own powers, or neglect even your body, much less your mind,—this is the teaching of Christ, and it is reiterated in Kant,—you must not neglect your personal life in all its fulness. It is a gift and a trust from God, and we must value supremely what God confers upon us.

It is rather interesting, I think, to notice the three vices which Kant singles out as the most dangerous to our moral life, the three great dangers of personal life.

First, lying. Telling lies is a crime against one's own personality, as well as against society.

Secondly, avarice, because, when you indulge in avarice, said Kant, you are making things superior to personality.

Thirdly,—it is rather interesting to note,—false humility. You must have a proper opinion of yourself, a good opinion of yourself. Do not let false humility keep you back from valuing your personality!

I expect most of us are more tempted by the first, or perhaps even by the second, than by the third of these temptations. I remember what I once heard Professor Watkin of Cambridge say in addressing the clergy. He rather professed that he did not know much about clerical life. He said he had only two things to say to the clergy. One was, "Do not keep a dusty Bible!" and the second was, "Do not tell lies!" That may sound shocking, but we all know what it is to be tempted to tell lies. We know what it is to try to improve something in the pulpit,—to dress up a fact, to color a story, to make it more effective. Often, when I hear a man say, "I remember when I was a boy," I say "My dear man, look out!" There is no way in which we can more deceive ourselves than by reproducing autobiographical reminiscences.

Jesus combines, you see, love to God and love to one's neighbor. It is often claimed that this is a great advance made by our Lord, that for the first time he combined "Thou shalt love the Lord thy God" of Deuteronomy 6. 5 with "Thou shalt love thy neighbor as thyself" of Leviticus 19. 18. There is a combination of these, however, elsewhere, in the apocalyptic book called the "Testament to the Twelve Patriarchs." It is quite possible that this addition was made by some one who knew the Gospels, but we need not be concerned about that. Luke in his Gospel tells us distinctly that it was a scribe of Judaism who gave this answer to Jesus.

The eminence of Jesus is not in the fact that he said things for the first time, but that he lifted into prominence what others had only hinted at. You have a living example of his religion here, "Thou shalt love the Lord thy God, and thy neighbor as thyself."

Who Is My Neighbor?

Now we come to the crux of the question, Who is my neighbor?

To the Jew the neighbor was a fellow-Israelite. To the Pharisee the neighbor was the brother of his own wife.

To meet that question Jesus told the story of the Good Samaritan. He says, your neighbor is the man who needs you. Need, even in a heretic or an enemy, claims love from a true Christian. The love of a Christian helps and does what it can for anyone whose life is brought across his path. That is to say, a neighbor is not exclusively a person of your own religion or your own nation, but any one. That is the first explanation Jesus gives of neighbor.

Sidney Smith once said, rather sarcastically, about our modern way of putting off our duty upon organizations, "Man is a beneficent animal. As soon as A sees B in need, he thinks directly, 'It is the duty of C to go and help him.'" It is against that spirit that Jesus said, "Go thou and do likewise!" The good Samaritan went right up to the man and personally helped him. He did not depute it to a committee or an organization. That is neighborliness.

But then, your neighbor may become your enemy. As Jesus knew quite well, an enemy is often made out of a person who lives near one, and so we get, in the Sermon on the Mount, the supreme teaching of Jesus upon the love for one another. "You have heard it was said by them of old, An eye for an eye and a tooth for a tooth. I tell you, you are not to resist an injury. But whosover strikes you on the right cheek, turn to him the other also," and so on.

This passage deliberately transcends the doctrine of Leviticus. To hate one's enemy was the description of what was considered the fairly natural attitude of Judaism as a whole toward Gentiles. There was a particularistic tendency developed by the law, which, in spite of protests from the great prophets, did lead to men regarding their foes as the foes of God. Jesus here exclaims, "Thou shalt love thine enemy! Thou shalt not resist evil! Bless them that persecute you! Pray for them who despitefully use you, that you may become the sons of your Father in heaven!" What is meant here by "enemy"? Anyone who injures us.

I want to call your attention to the fact that Jesus is not speaking against militarism, but out of the experience of country life. I tell my students they can never understand this passage in the Sermon on the Mount until they have been a minister of a country congregation. I was a minister for ten years of a little country church in Scotland. Many of you know here what village life is. I suppose it is not much better in America than it is in our country. The curse of that life is backbiting, gossip and scandal.

The first sermon of Phillips Brooks I ever read was a sermon on the soul's refuge in God. His text was from the 31st Psalm, "Thou shalt hide them in the secret of thy presence from the pride of men, thou shalt keep them safe from the strife of tongues." In that great sermon he spoke about the strife of tongues, the cruel interference of one man with another in life, the foolish quarreling, the friction that one life has upon another, criticising and keeping account of other people's conduct or misconduct. There is nothing more characteristic of the small village life that Jesus had lived and to which his audience belonged than that.

Backbiting is the curse of village life, and seems to keep people, by its effect upon the mind, far more effectually in the grip of poverty than the lowness of wages. People become so saturated with littleness that they cannot attempt anything. They tear one another to pieces. They are perfect cannibals with their tongues.

This strife of tongues which is such a curse of small village life is also rampant in a big city, but you have a great interest that keeps people together. In the country town or little village everybody is open to his neighbor.

Jesus had lived in villages, and felt that this is the great danger of life. The enemy is not a person in khaki. The enemy is a man or woman in the next cottage. What Jesus is referring to is the private animosities, the standing feuds, the slanders that make life hard and bitter for people.

Well, you know that arouses resentment, and sometimes retaliation. You withdraw for safety out of the reach of such people if you can. You may be tempted to retaliate. That is where Jesus claims that the Christian law must come in: you must love your neighbor. If you are hurt, if you are insulted, you must not pay back an insult. "I say to you, Resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also!"

Well, friends, that has often been preached about as a great text against militarism: "You must not use violence, force." It has nothing to do with that. Jesus does not refer at all to blows, but to a much more stinging thing, insults.

When you think of it for a moment you see the point. "Whoever strikes you on the right cheek, turn to him the other also!" If you go up to a man to strike him, you do not strike him on the right cheek,—you strike him on the left cheek, unless you are left-handed. For this reason Origen, one of the earliest commentators on the Gospels, was so impressed that he said that this was not meant literally. Now in the East, if you want to insult a person, if you want to give him the supreme expression of your contempt, you go up to him and with the back of your right hand you just flick him on the right cheek. That is the stinging expression of an insult! It means that you brush him out of your path. He does not count. There is the point of the saying, and as we all can understand, an insult of this kind arouses bad blood. Few of us have been insulted without feeling a rising of the natural man.

Jesus says: "Just let him go on! Turn the other cheek to him! Let him feel you are above that thing! It does not touch you."

There is the supreme test of love for a neighbor who has become an enemy. To stand insults, to bear scandal and unfair gossip, is one of the hardest tests of a man's spiritual condition. There are few more searching and decisive proofs of our Christian spirit than to stand being insulted.

So the saying has nothing to do with fighting. The Jews were not impressed to fight. There was no chance to fight. Armies were not on the horizon.

"Love your enemies, and pray for them!" Why prayer? In the first place, because when you pray for people it prevents you from overestimating your own importance. One of the great temptations to a man or a woman when he is insulted is to exaggerate his own importance. When you pray for a person you learn to get in the right attitude. You are important, but so is the person who is insulted. Secondly, you learn that the other person is under the discipline of God too. Why do you pray for your enemy? In order that he may stop insulting you, that he may come to a real sense of what he has done, that he may come to himself, as it were. So Jesus says, Pray for him! That is the first great defence that our Lord offers for our life.

Jesus does not say we will be successful. We are not always successful. Nevertheless it is the only way of preventing our character from deteriorating, and if we do not do that, there is this result that in a quarrel, whether it is between individuals or nations, it sometimes happens that the one who is in the right at the beginning of the quarrel is more in the wrong at the end of it. He has allowed bitter recriminations to sour and spoil his spirit, and the man who was the victim at the beginning becomes more or less the villain at the end.

It is to save human nature from that slipping and falling that Jesus says, "Love your enemies! Pray for them that despitefully use you and persecute you!"

(To be continued.)

Mr. Stebbins' "Reminiscences."

The evangelistic world of the past 50 years or more is called to life by the volume of reminiscences recently written by Mr. George C. Stebbins. For the last 20 years of D. L. Moody's career Mr. Stebbins was one of that group of evangelists and singers associated with Mr. Moody and Mr. Sankey in campaigns all over this country and Great Britain: among whom may be named P. P. Bliss, Major Whittle, George F. Pentecost, James McGranahan, D. B. Towner. This is no formal tale, but Mr. Stebbins awakens memories by agreeable information and anecdotes that often give clear insight into the spiritual power vouchsafed to those leaders.

The book gives sketches of other leaders in gospel music who touched Mr. Stebbins' life, from Philip Phillips to E. O. Excell and Charles M. Alexander, and many a sidelight on the development of the composition and publication and use of the gospel song.

"Reminiscences and Gospel Hymn Stories" by George C. Stebbins is published at $3. It can be bought at this price from the Record of Christian Work, or in com-

bination with a year's subscription to our magazine, new or renewal, for $4.

An Unretired Veteran.

A boy of eight, learning his three R's and his catechism when the first Young Men's Christian Association was founded in this country, was destined to be a speaker, at the age of 91, at the recent 83rd anniversary of the Association. And between the two events, the founding and the anniversary address, this same man, L. P. Rowland, was to devote 71 years of his long life to religious service more or less closely related to the Y.

Up to the outbreak of the Civil War and the creation of the United States Christian Commission, Mr. Rowland was secretary of the Boston Y. Later he was general secretary at Grand Rapids, Mich. Work followed with the Olivet College Association, the Beloit (Wis.) College Y, and similar service at Ann Arbor and other points in Michigan. He has helped to carry through in all more than 35 college Y efforts.

At present this Association veteran is filling his days with volunteer work, speaking at Associations and camps in various Middle Western states. "I am going among the Associations, trying to help them back to a more positive effort to win boys and young men to Christianity," he writes, "and I am more than surprised at the results."

Mr. Rowland is confident that his work will continue many years, and cites as a precedent his great uncle, the uncle of Ralph Waldo Emerson, who served as chaplain of the House of Representatives between the ages of 99 to 100, and died at 101.

Next Month.

One Increasing Purpose, Dr. Harris E. Kirk.
What is That in Thine Hand? Dr. William Hiram Foulkes.
Boys and Girls of Rural America, Dr. James McConaughy.
Introducing People to Jesus, by Rev. Howard W. Pope.
Mrs. Dan Crawford Carrying On.
The Church and the New Day, Dr. Albert W. Beaven.
Problems that a Teacher Meets, Richard K. Morton.
The Doctrine of Love (cont.), Dr. James Moffatt.
Memories of Fifty Years Ago, Miss Mary E. Silverthorne.

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Editor's Correspondence.

My dear Brother:

Because of your knowledge of methods in evangelism you will be interested in the campaign we are conducting in Eastern Connecticut, to last for seven months, combining the two methods of public services and personal visitation. Neither is sufficient without the other. We are finding the combination to be most effective in present-day evangelism. All the different denominations are most enthusiastically cooperating.

I am enclosing my schedule for the first four months of the new year: Thompsonville, Conn., January; New London, February; Westerly, R. I., March; Moosup and Plainfield, Conn., April.

Yours in the Master's service,
(Signed) Milton S. Rees.

Day of Prayer for Missions, March 4.
31st International Christian Endeavor Convention, July 2-7, at Cleveland.

After successful meetings in Martinsburg, W. Va., last month, Evangelist John W. Ham plans to hold meetings in Norwood, O., in January, and in Youngstown, O., in February.

The first worldwide Y. M. C. A. athletic meet—the Y. M. C. A. Olympics,—will be held next July 10-17 in Copenhagen. Assurance has been given that more than 40 countries in the Orient and North and South America, as well as Europe and the Near East, will be represented.

Seven Sunday Night Talks, by J. C. Massee. Bible Institute Colportage Association, Chicago. 124 pages. 25 and 75 cents.

Seven textual sermons, all directly evangelistic, thus revealing something of Dr. Massee's power as a soul-winner and successful pastor.

OUR BOOK TABLE.

READ AT LEAST ONE RELIGIOUS BOOK A MONTH, BESIDE THE BIBLE!

Palestine and Transjordania, by Ludwig Preiss and Paul Rohrbach. Macmillan Co., New York. 230+ pages, illustrated with 214 photogravures and 21 colored plates from photographs. $10.

If it is possible to convey reality by means of photographs and color, it is done in this beautiful album. One turns page after page of most excellent reproductions that can fall but little short of the original photos, with every now and then a colored print that adds that much more to enable the reader to visualize the subject as it is in nature.

All the well known places and objects of interest are pictured here, and in many cases by numerous photos from different angles. This is especially true of Jerusalem and its environs, which occupy about half the book. Besides these there are divers views of native folk in their daily pursuits and trades. Ancient ruins and sites are not forgotten, and on the other hand we get glimpses of new colonies that have a modern look.

The photos were taken by Ludwig Preiss. There is a short account of the land and history of Palestine, also of "A Journey through Palestine," which in fact serves as a descriptive guide to the pictures that follow. The book was copyrighted in 1925 by a Zurich firm, and this edition was printed in Switzerland.

The volume measures 9 by 12 inches. It is a work of art, of permanent value of course, and of thrilling interest to a student of the Bible and any one interested in the present and future of the Land of promise and prophecy. Homes that make a practice of reading the Bible stories to the younger members will be delighted to possess a copy. Zionists will want to have it on a table in the living room, to feed their children's love of Jerusalem and bind them by sacred cords to their ancestral heritage in Judaism.

Old Testament Pictures: Studies of Twelve Famous Old Testament Characters, by Joh. Tillack. Pilgrim Press, Boston. 50 cents and $6.

The Pilgrim Press shows commendable business courage and acumen in bringing out a new set of pictures in color depicting persons and incidents that have never-ending appeal for young and old. The set includes:

Abraham about to Sacrifice Isaac.
Isaac Blesses Jacob.
Jacob Sees Rachel at the Well.
Rachel and Little Joseph.
Joseph Interprets Pharaoh's Dream.
Moses Rebukes the Israelites.
Solomon Sits in Judgment.
Saul Broods and Plots against David.
David Plays the Harp before Saul.
Samson and Delilah.
Ruth Gathers Sheaves in Boaz' Field.
Daniel in the Den of Lions.

The artist has not followed hackneyed lines in any of the paintings. Indeed, that may in itself restrain one's immediate admiration. In the posing of the persons and the character of the settings there is little suggestion of any other paintings we have seen of the same themes. Here there is a richness of color and a newness of detail that may seem untrue to the simplicity of the originals. But doubtless the painter knew what he was about.

The set is published in two sizes, one as postcards at 50 cents the set, the other as large prints suitable for framing, 12 by 18½ inches, $6 the set. They will be useful in church and weekday schools and in homes for the children to handle or for wall decoration.

The reproduction of the paintings has been done with full success in four colors. They are attractive and artistic in the extreme.

May they have wide vogue!

Lay Thoughts of a Dean, by William Ralph Inge. G. P. Putnam's Sons, New York. 366 pages.

Dean Inge is writing too many books. Even the finest minds suffer unless some attention is given to fallowing processes.

Like all his writings, the book is clever and readable. Many of the essays, which cover a wide range, are informing, and

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Calendar Dates for 1927.

Jan. 1, Saturday—New Year.
Feb. 12, Saturday—Lincoln's Birthday.
Feb. 22, Tuesday—Washington's Birthday.
Feb. 27, Shrove Sunday.
March 2, Ash Wednesday.
April 10, Palm Sunday.
April 15, Good Friday.
April 17, Easter Sunday.
May 30, Monday—Decoration Day.
June 5, Whit Sunday (Pentecost).
Fourth of July, Monday.
Sept. 3, Monday—Labor Day.
Nov. 11, Friday—Armistice Day.
Nov. 24, Thursday—Thanksgiving Day.
Dec. 25, Sunday—Christmas Day.

would look well in the newspaper, for which most of them were written, but when put into book form they leave much to be desired.

When the dean writes on the subjects of his profession such as mysticism or Plotinus, or when he wields the surgeon's knife as in "Outspoken Essays," he has perhaps no equal in our generation; but one must confess to a feeling of disappointment when he falls into the slovenly habit of the journalist, as though he were writing with an eye on the best sellers, and betraying too great an interest in the sort of popularity he professes to despise. "Shoemaker, stick to your last!"—H. E. K.

Motives and Methods in Modern Evangelism, by Charles L. Goodell. Fleming H. Revell Co., New York. 185 pages. $1.50.

Quite a comprehensive book, bringing the consideration of its subject up to date, especially in such chapters as "Evangelism and the Modern Mind" and "Evangelism and the Student Mind."

Dr. Goodell is sound and clear-cut in his own convictions. He demands that the worker's own soul shall be right with God before he tries to help others into right relationships. He sets a minimum of three necessary points: man a sinner, Christ the Saviour, today the day of salvation. Anything wrong with that?

In the course of 27 chapters he discusses the evangelistic motive and imperative; the relation of Christ and of the Holy Spirit, of prayer and the Bible; evangelism in the study and in the pulpit; numerous types and phases of the work, etc. Since he is in constant touch with churches all over the country, the matter is enriched with definite instances that illustrate or enforce what he is saying.

Of Biographical Interest.

Luther Burbank, "Our Beloved Infidel": His Religion of Humanity, by Frederick W. Clampett. Macmillan Co., New York. 144 pages, with frontispiece. $1.50.

The author is said to be a clergyman of the Protestant Episcopal church, a close and sympathetic friend of Luther Burbank. The book is a sort of defence of Burbank in view of the unhappy incidents of his last months. It was last January that he granted an interview to a young reporter of a local paper in Santa Rosa, Cal., in which he called himself an infidel. This ugly word caught on in the press, and gave him unwanted publicity. To set himself right he made an address in the First Congregational Church of San Francisco, but the result of his "Challenge to Thought" was to drag him out of his solitude into controversy which it is supposed induced his death.

This book seems to be a hurried compila-

Luther Burbank and Dr. Clampett.

tion of Burbank's addresses and articles on the Religion of Humanity, immortality, and other topics, with a chapter of his brief "Sayings," appreciations by the author and by David Starr Jordan, etc. He called himself an infidel in the sense that he rejected theologies and creeds, but he claimed to worship God as revealed gradually through "the demonstrable truths of our savior, science."

Saint Francis, the Little Poor Man of Assisi, by James O. Dobson. Fleming H. Revell Co., New York. 152 pages, with frontispiece. $1.50.

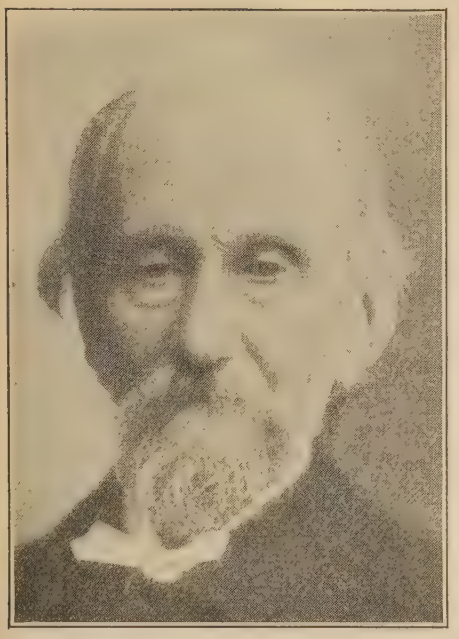
One of the many popular biographies of St. Francis of Assisi called forth by the 700th anniversary of his death (1226). The author has made diligent use of the best sources, and has written a readable book.

Andrew Murray and His Message: One of God's Choice Saints, by W. M. Douglas. Fleming H. Revell Co., New York. 334 pages, with frontispiece. $1.75.

An official Life of Andrew Murray was published a few years ago,—he died in 1917, aged 89 years,—written by Prof. du Plessis of Stellenbosch. That Life was written largely from the standpoint of the Dutch Reformed Church of South Africa, with whose development Andrew Murray had so much to do. It was not a Life for circulation throughout the world, so this volume is welcome in its depiction of Andrew Murray as a figure of worldwide religious interest and power.

The facts of his life are clearly known. His father was a Scottish minister who responded to a call for preachers for the Cape. He was educated in Aberdeen from 1838-45, and later in Holland. His active ministry in various centers in South Africa is well told, and his share in revivals and missions, flowering in 1871 in educational work at Wellington.

Andrew Murray is known in America through his books and two visits. The first of these was in 1877, when he secured some teachers for his schools; the second in 1895, at the urgent invitation of D. L. Moody to come to the Northfield Conference.



Rev. Andrew Murray.

This biography devotes due space to his teachings. Special chapters are given to his prayer life, his views on the Pentecostal Spirit and holiness and divine healing. One chapter summarizes the contents of his numerous books and tracts.

One feels after reading the book that he has a good knowledge of the man in his own character and family life, as well as in his public ministry and educational activities and his writings.

Raj, Brigand Chief, by Amy Carmichael. Fleming H. Revell Co., New York. 312 pages, illustrated. $2.50.

"The true story of an Indian Robin Hood, driven by persecution to dacoity. An account of his life of daring, feats of strength, escapes and tortures, his robbery of the rich and generosity to the poor, his sincere conversion to Christianity, and his tragic end."

Amy Carmichael is a missionary of deep spirituality who has an exquisite literary style. Anything she writes is worth reading.

Here she has a dramatic subject. Raj was a young athlete of Southern India, well born and prosperous, who though innocent of crime fell into the hands of the native police, and was hounded into a life of crime. In his later years he was a wonderful illustration of the power of God's grace.

As an uncovering of a dark side of Indian village life the book will be an inspiration to all who are working for civic righteousness.

It is a long book, and the reader must make up his mind to take his time over it. But he will be amply repaid.

Florence Simms: A Biography, by Richard Roberts. Womans Press, New York. 292 pages, with frontispiece.

The subject of this biography made her mark as a secretary in the Industrial department of the Y. W. C. A.

Born in Indiana in 1873, educated at DePauw University, upon graduation she became a college Y. W. secretary. After several other appointments she was attached in 1904 to the Industrial department. She died in 1923.

Throughout her youth she was a girl of forceful character, and she carried into her later work a well rounded experience and matured enthusiasm. Her significance is said by Dr. Roberts to lie in her being the manifest embodiment of a contemporary spirit, the awakened conscience in religion, against a gray background. It is this aspect of her career that will appeal to others outside the ranks of the Y. W. C. A.

Son of the Bowery: The Life Story of an East Side American, by Charles Stelzle. George H. Doran Co., New York. 335 pages, with frontispiece. $3.50 net.

In "A Son of the Bowery" Mr. Charles Stelzle has given in a familiar way an account of his varied experiences from childhood to the present influential position which he occupies in church and labor councils.

Beginning life as a mechanic in the firm of Hoe & Co., of New York City, on the completion of his apprenticeship he decided to enter Christian service. His application for entrance was refused for lack of preparation in a number of colleges, and then he turned to a training school. His real training, however, is that which he secured in the school of experience, in Minneapolis, St. Louis, and New York City. It was in the latter place that his work came first to the attention of the public at large, through the Labor Temple. Here in a church on Second Avenue, where changed social conditions had necessitated a complete change in the character of its work, Stelzle undertook far-reaching innovations. His purpose was to commend the teachings of Jesus Christ to the people by any means available. Naturally he had to meet a great deal of criticism in this work, but eventually he achieved the purpose which he had in mind, making over what had been a neglected church edifice into a center of welfare activity in the community, where the physical and social as well as the spiritual needs of the people are discussed, and efforts are made for their betterment in every way. It is this part of the book which awakens the greatest interest.

His contacts with leaders in labor organi-

zations, politics, and religious life, both in America and abroad, are entertaining.—X.

Stars of the Morning, by Howard King Williams. George H. Doran Co., New York. 201 pages. $1.50 net.

Dr. Williams got his cue from the designation of Wycliffe as the Morning Star of the Reformation. Other names in history occur to one that signify the inauguration of other upward movements. So he gave Sunday evening addresses, which are gathered into this volume, on Dante, Huss, Savonarola, William the Silent, Shakspere, Milton, Roger Williams, John Wesley, Carey. What a galaxy of names!

An opening chapter on Jesus Christ, the Morning Star, and a closing chapter on Unsung Stars complete the contents.

Studies of Christ.

Master and His Method (The), by E. Griffith-Jones. George H. Doran Co., New York. 138 pages. $1.25 net.

The author is a British seminary principal, hence his matter and method are somewhat different from what are current in America.

Note that his theme is the METHOD of our Lord,—his aim, teaching orally and by pictures and parables, etc. Steps in his teaching are traced, and special methods with individuals and classes among the people. A survey of his environment and equipment is also part of the study.

Obviously the prime value of the book is as a guide for teachers and leaders and more advanced students. It contains a large amount of material, paragraphed like a textbook, and it keeps close to Scripture as its sourcebook.

Seeking the Mind of Christ, by Robert E. Speer. Fleming H. Revell Co., New York. 187 pages. $1.50.

A full book, based on assured faith in the absolute authority and deity of our Lord, and in his highest claims for himself.

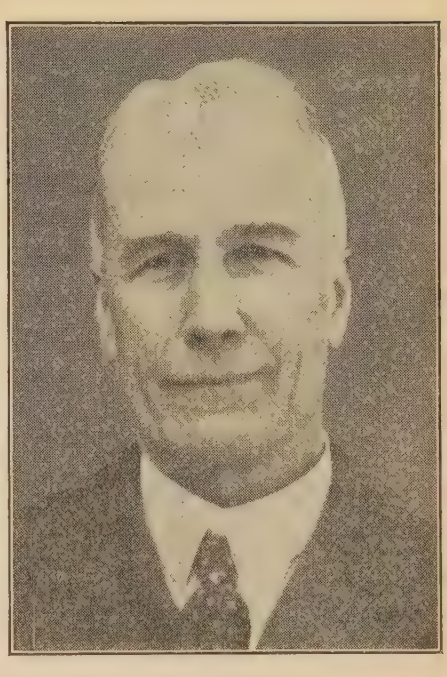
The plan is to find out and interpret our Lord's views on five points,—the Christian Salvation, Character, Discipline, Temper, and Standard. Each of these is considered under five subsections, so that a thorough survey of each subject results.

The matter is in the form of addresses, and it exhibits all the strong features of Dr. Speer's teaching and convictions.

To Build Character.

Adventures in Habit-Craft: Character in the Making, by Henry Park Schauffler. Macmillan Co., New York. 164 pages, illustrated. $2.

The title sounds technical and the contents look more so, but the idea of this book is to show parents and teachers in public and church schools how to interest scholars in the elements of good character by means of



Dr. Robert E. Speer.

stories, questions, and especially by constructing something that shall visualize the good habit under consideration. Thus, the habit of being upright is visualized in a temple front with eight or ten pillars marked "True Words," "Honest Deeds," "Faithful Work," "Fair Play," and so on. It is held that this handcraft adaptation of the project method of teaching illumines the virtue to the child's heart and mind, and promotes the corresponding habit.

Seventeen habits are treated in this way, including Being a Good Sport, Courtesy, Doing Things Cheerfully, Loyalty, and the like. A little concentration will enable the teacher or parent to get the idea in each chapter and carry it out in practice with the children.

Spirit of the Game (The), by Basil Mathews. George H. Doran Co., New York. 253 pages, illustrated. $1.50 net.

A book intended to promote character by showing how clean athletics helps to build up several of the finest elements of character, such as courage, unselfish coöperation, discipline of body and mind, endurance, decision, fair play, honesty, team loyalty, good temper, etc.

The first 80 pages are by Basil Mathews, and give a history of the growth of games in all lands, and the nature of the spirit of this worldwide movement. The next 75 pages contain four stories based on real events in athletics. The last hundred pages contain three real stories,—the rescue by

Americans of the refugees at Smyrna, a pioneer story of Central America, and Captain Scott's fatal expedition to the South Pole.

Thus by theory and by actual cases the value of athletics is enforced in a form that boys will read or that leaders can use in making campfire talks and the like.

It is the first book of its kind, and by competent authors.

Worthwhile Stories and Poetry.

Barbara Winthrop at Camp, by Helen K. Broughall. L. C. Page and Co., Boston. 339 pages, illustrated. $1.75.

In the previous book in this series we saw Babs at the San Madero boarding school in Southern California. With the summer vacation her parents first take her on a trip through Utah, Yellowstone Park, and the Canadian Rockies, and leave her at a girls' camp on Catalina Island.

One has almost as good a time reading all about it as she seems to have had: which is saying a lot.

Golden Treasury of the Best Songs and Lyrical Poems in the English Language (The), selected and arranged, with Notes, by Francis Turner Palgrave. Illustrated by Eleanor Fortescue-Brickdale. George H. Doran Co., New York. 459 pages. $5.

What can we say of this stunning edition of "Palgrave's Golden Treasury"? Surely it is the handsomest that has ever been published!

It has a gorgeous cover, gilt top, superior grade of paper, sizable black-face type, and wide margins.

There are 12 full-page pictures that are easily worth the price of the book: each one a thing of beauty.

As for the contents, this edition reprints Palgrave's original Dedication to Tennyson and Preface. The pieces are numbered up to 288. Sixteen pages of Notes and an Index of Writers, with dates of birth and death, add interest, and an Index of First Lines is also a useful aid.

Our Little Lithuanian Cousin, by Anna C. Winlow. L. C. Page and Co., Boston. 122 pages, illustrated. $1.

There are over 60 volumes in this "Little Cousin" series. Buy this one, and you will appreciate their value in telling our young people about the young people of other lands!

The idea is to introduce some Lithuanian children, whose work and play become real to the reader. They have all sorts of adventures, and tell each other the folktales they have heard at home. The history and literature of the country are also worked into the story.

Several illustrations picture the children to the eye, and a map makes it clear just where Lithuania is located.

Prohibition.

Yes, It's the Law, and It's a Good Law, by Nolan R. Best. George H. Doran Co., New York. 91 pages. 10 cents.

One of the cleverest and most forceful pamphlets that the prohibition situation has evoked. Mr. Best is a trained writer, and marshals his facts and arguments well. Almost every phase of the situation comes under view. The tone is aggressive and confident of the value and success of the law.

Prohibition in the United States: A History of the Prohibition Party and of the Prohibition Movement, by D. Leigh Colvin. George H. Doran Co., New York. 678 pages. $5 net.

A satisfying history of prohibition in the United States, from the publication in 1785 by Dr. Benjamin Rush of Philadelphia of an essay on "Effects of Ardent Spirits on the Human Mind and Body" down to 1926.

On the way it covers colonial legislation and later state laws establishing high license, the dispensary system, local option, and other plans short of national prohibition. Consecutive historical events are set forth, but other aspects of the question are also carefully explained, including the work of the W. C. T. U., the "Voice of the Churches," the liquor power, Supreme Court decisions, with two extended chapters on deeper phases of prohibition philosophy, one entitled "The Principle of National Prohibition," the other "Prohibition and the American Governmental System."

Obviously the task is thoroughly and comprehensively done. The author has taken six years to write the book, having been selected by the National Prohibition Committee after the victory of 1919. Care has been exercised to give facts in the whole field under review. The result is an arsenal in explanation and defence of prohibition that should be utilized by every citizen and every publicist in pulpit, platform and legislative halls.

Biblical Studies.

Can We Then Believe? by Charles Gore. Charles Scribner's Sons, New York. 231 pages. $2.

The three volumes recently published by Bishop Gore, namely, "Belief in God," "Belief in Christ," and "Belief in the Holy Spirit and the Church," are now supplemented by this fourth volume, "Can We Then Believe?" Of it Bishop Gore says, "The primary purpose has been to pay attention to the criticisms passed upon the preceding volumes, and to make such restatements as will go as far as I am able in meeting the criticisms." The previous volumes stated the foundation principles for an intelligent belief in the historical truth of Christianity in the face of the radical criticism of the present day. It was a fine

piece of work, and every believer owes a debt of gratitude to Dr. Gore for his contribution.

The present volume is exceedingly interesting because of his answers to adverse criticisms. He is not unyielding. In some cases he yields more than he needs. But he reveals a fine scholarly attitude by his careful consideration of every point of view. Naturally matters more immediately controversial are taken up in what might better be called a series of essays rather than a logical treatment of the grounds of belief. If the reader desires that, he should purchase the three previous volumes. There is added an Appendix in which many detailed points of interest are discussed. This is in some respects the most valuable part of the book from the scholarly standpoint, as the criticisms of other scholars are considered in detail.—S. C. H.

Prayer: An Examination of Prayer in the Light of the Scriptures, by Arno Clemens Gaebelein. "Our Hope," 456 Fourth Avenue, New York. 111 pages. $1.

Mr. Gaebelein starts with the axiom that the whole human race has God-consciousness: hence approach to the deity, however crude. Prayer is most prominent in the Bible. So he lists successively every reference to prayer, and expounds and interprets it briefly. Having thus digested the Biblical material in 60 pages, he devotes the remaining 40 pages to lessons for ourselves derived from these Bible examples and promises. This part has 26 sections, and it covers most aspects of prayer, all based upon Scripture.

Psalms Outlined (The): An Outline Analysis Covering Each Song of the Psalter, by Arthur Emerson Harris. Judson Press, Philadelphia. 165 pages. $1.75.

A volume that will appeal to the diligent student of the English Bible. The outlines are not longer than a page each. Titles of subsections are alliterative, as an aid to memory.

The outlines will be appreciated by the individual student as well as by those who wish to prepare addresses. The devotional spirit is kept on top.

Studies in the Book of Genesis, arranged by Grace Saxe, 218 South Wabash Avenue, Chicago. 52 pages. 25 cents.

Miss Saxe, the well known Bible teacher, has put in print a number of her studies for the benefit of individuals and classes that want to continue the study of the Bible under her guidance. To any who have not attended Miss Saxe's classes we would say that her aim is to unfold what the Bible tells. Her studies are not too detailed, so there is no call for hair-splitting or controversy.

Miss Grace Saxe.

In addition to Genesis, she has got out pamphlets on Exodus, Leviticus-Deuteronomy, Joshua-Ruth, the Major Prophets, Life of Christ, Acts, and a few other topics.

Spirit of Christ (The): Devotional Studies in the Doctrine of the Holy Spirit, by Charles R. Erdman. George H. Doran Co., New York. 119 pages. $1.50 net.

We welcome this study by a trained exegete who believes the Bible on a theme so vital to the individual, the church, and the world.

There are seven chapters. The first three elaborate the doctrine of the Spirit in his person and relation to believers. Chapter 4 deals with his coming at Pentecost. The others relate the Spirit to the Scriptures, the church and the world.

Dr. Erdman's message is clear-cut and born of personal persuasion. He points the path to fulness of blessing and success through the Holy Spirit. Though the book is doctrine, it is written in essay form, not in textbook style.

Various Themes.

Doran's Minister's Manual: A Study and Pulpit Guide for the Year 1927, edited by G. B. F. Hallock. George H. Doran Co., New York. 731 pages. $2 net.

It was a foregone conclusion a year ago that the first "Doran's Minister's Manual" would prove an immediate hit, it is so obviously useful as a reference book even if a man does not have to draw on it heavily. This 1927 volume profits by various suggestions, chiefly in the way of additional matter, so that the usual menu for every Sunday of the year now includes: Theme, Scripture passages, hymns, call to worship, invocation, sermon outline and illustrations, children's sermon; evening sermon outline; further texts and themes and illustrations; quotable poetry; S. S. lesson outline and illustrations; midweek messages; C. E. topics; and blank space for sermon notes and engagements of the week.

Special Sundays are richly provided for,

and there are also forms for weddings and funerals and baptisms, and other useful odds and ends.

Most of the matter is by Dr. Hallock, but many of the sermons and illustrations are credited to others.

The best thing about the book is that it is not transient: the matter is good any year.

Faith for the New Generation (A), by James Gordon Gilkey. Macmillan Co., New York. 159 pages. $1.75.

The preacher has been a frequent Northfield speaker, reports of whose addresses have been welcomed around the world.

His effort in this collection of six chapters is "to relate the essential Christian convictions to the view of the universe now held by the so called college group." That is, Mr. Gilkey tackles the modern conception of God, God's help in daily life, immortality, the world's debt to Jesus, and the opportunity of the modern church. He is not as long on the Bible as on psychology and the newer thought in the sciences. So it is a book for the passing moment, because tomorrow the college boys and girls will have a new set of ideas.

Love and Courtship, by Catherine Booth-Clibborn. George H. Doran Co., New York. 88 pages. $1 net.

The delicate ground of human love in several aspects is surveyed from the spiritual and the practical viewpoints. Love is God. Marriage is the sublimest of all human ordinances. The Christian's love and courtship should be the sweetest and brightest light in a dark world. Spirit and soul are factors as well as body.

With the ideal set thus high, notice is taken of flirting, engagements and their breach, and other everyday experiences. "La Maréchâle" is steeped in Bible teaching, and has firsthand knowledge of life. Her aim is to guide Christian young people into true and enduring happiness.

Style Book for Editors and Writers, by C. O. Sylvester Mawson. Thomas Y. Crowell Co., New York. 213 pages. $1.50.

Dr. Mawson has a distinguished list of titles after his name, indicating long experience in editing books and making dictionaries and teaching in the Mawson Editorial School. Out of that experience has come this attempt to help editors and writers and all who prepare MSS. to avoid errors and do the correct thing. Spelling, compound words, division of words, capitalization, punctuation, abbreviation, the use of figures and numerals and italics, are scientifically dealt with, laying down rules that clarify the situation in doubtful cases. Besides these, the rules for spacing, indention, proof-reading, preparation of MSS. for the printer, and other practical matters are given. The aim throughout is to achieve pure diction, correct English, proper printing.

We shall hope to profit by this book ourselves.

Tuft of Comet's Hair (A), by F. W. Boreham. Abingdon Press, New York. 271 pages. $1.75.

Just as good as ever! There is no gamble in purchasing a book, whether the first or the last, by F. W. Boreham. The only criticism is that they are so uniformly good. You like a man to stumble now and then, as it shows that he is as other men. For the same reason we appreciate a minister's poor sermons by the fact that he sometimes preaches a good one. We are apt to grow a little tired of perfection, whether in a book or a human being. Of course, this criticism is praise.

The cleverest thing in this last volume of Boreham's is the word of Introduction, and the volume deals with all kinds of subjects from which seemingly only one kind of a man can find suggestive truths. For instance, we never should have thought of finding a sermon in a powder puff. But we wish we had! That is what makes the Boreham books worth the price.—H. P.

Women in Industry in the Orient: A Source Book. Womans Press, New York. 221 pages, with charts.

Nine pages of Contents face the reader on opening the book, but when it is seen that the items are mostly short quotations the character of the book is understood. It is made up of excerpts from any number of sources giving information from all angles and from different lands upon the subject of the book.

China, India and Japan have separate chapters. Also the Attitude of Employers, of Governments, of Organized Labor. There are also chapters on the Y. W. and Women in Industry, Child Labor, Education for Workers, Health Aspects, Hours, Spiritual Factors in the Economic World, Unemployment, Wages, and several other topics.

There is nothing else like this book for one who is studying the problems it covers.

English of the Pulpit (The), by Lewis H. Chrisman. George H. Doran Co., New York. 155 pages. $1.50 net.

The author is professor of English Literature at West Virginia Wesleyan College. He says that no volume has appeared in the field of the specific linguistic problems of the preacher for over 40 years. Having studied the subject for at least 25 years he has garnered plenty of good material to make and enforce his points.

Clearness, force and beauty are the three chief elements of good style in the pulpit, and each receives attention. The introduc-

Revell Books.

tion of a sermon, the organization of its material, its conclusion and its title also receive separate treatment. There are also chapters on the language of devotion, and on building a vocabulary, while appendices list common errors in the use of words and in the structure of sentences, and the correct idiomatic use of prepositions.

Every point Prof. Chrisman makes he illustrates by quotations from leading preachers. You feel that his ideas would put a noticeable polish on many sermons you hear.

ALSO RECEIVED.

The Old Testament Chronologically Arranged, by Evelyn W. Hippisley. Oxford University Press, New York. 15 pages.

The author credits the advanced British critics as the sources of her information. The pamphlet is a diagrammatic exhibit in six columns of the contents, origin and dates of each book, or parts of books where the critics distribute the authorship; also important current events, principal foreign powers, and inscriptions that come down from those eras.

The Scriptures, and the Mistakes of the Critics, by W. Bell Dawson. Bible Institute Colportage Association, Chicago. 31 pages. 10 cents.

While there is much old matter, the author does add recent support for his defence of the Scriptures and repulse of the critics.

Scouting under Protestant Leadership. Boy Scouts of America, New York. 40 pages.

The Scout movement wants the Protestant churches to understand it and coöperate more extensively than at present. This pamphlet indicates numerous ways in which it can be done.

The Sermon on the Mount. American Institute of Sacred Literature, Chicago. 21 pages. Five cents.

A third pamphlet in the "Popular Religion Leaflets" including a six-page article by Prof. Ernest F. Scott on "The Fundamental Document of the Christian Religion," followed by Dr. Goodspeed's translation of the Sermon on the Mount.

"Let Not Your Heart Be Troubled": A Message of Comfort to the Bereaved, by Albert Simpson Reitz. Bible Institute Colportage Association, Chicago. 31 pages. 30 cents.

Two-page homilies on John 14. 2, Psalm 116. 15, Matthew 25. 21, John 8. 51, Mark 9. 36, Psalm 17. 15, together with several appropriate poems. Tastily bound.

February—Books for Church Workers.
March—Works on the Bible.

Authoritative Statements on Science, Evolution, Religion, and the Bible, compiled by Samuel S. Wyer, Columbus, O. 30 cents.

The author's attitude to evolution and the Bible is that of a Modernist adherent, hence misrepresentations, absence of unwelcome facts, choice and presentation only of one-sided views and statements by agnostics and Modernists. If he knew more he would be less dogmatic and more balanced.

AMONG THE LATEST BOOKS.

Adventures in Habit-Craft, by Henry Park Schauffler. Macmillan Co., New York. 164 pages. $2.

Catholic Church and Conversion (The), by G. K. Chesterton. Macmillan. 115 pages. $1.

Catholic Church and the Appeal to Reason (The), by Leo Ward. Macmillan. 115 pages. $1.

Church and Missions (The), by Robert E. Speer. George H. Doran Co., New York. 224 pages. $1.75.

Church and Truth (The), Macmillan. 317 pages. $2.50.

Commandments of Men (The), by William Henry Moore. Oxford University Press, New York. 197 pages. $1.75.

Creative Personality, by Ralph Tyler Flewelling. Macmillan. 320 pages. $2.50.

Day After Day, by Harold McA. Robinson. Presbyterian Board of Christian Education, Philadelphia. 103 pages. 75 cents.

Expositor's Year Book (The), edited by James Moffatt. Doran. 311 pages. $4.

Gospel of the Larger World (The), by F. W. Norwood. Doran. 256 pages. $1.75.

Integrated Program of Religious Education (An), by W. A. Harper. Macmillan. 152 pages. $1.75.

Message of Thomas à Kempis (The), by Eben J. Ives. Fleming H. Revell Co., New York. 104 pages. 75 cents.

1000 City Churches, by H. Paul Douglass. Doran. 380 pages. $4.

1001 Illustrations for Pulpit and Platform, by Aquilla Webb. Doran. 343 pages. $3.

Reality, by Burnett Hillman Streeter. Macmillan. 350 pages. $2.50.

Royal Partnership, by M. E. Melvin. Revell. 87 pages. $1.

Rules of Life for Boys and Girls, by Marion Colman. Revell. 235 pages. $1.50.

Through Science to God, by Charles H. Tyndall. Revell. 269 pages. $2.

Watching the Cross, by J. D. Jones. Doran. 320 pages. $2.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order.

RECEIPTS TO NOVEMBER 30.

Dan Crawford's Work, Africa.
19728..$12 00 19776..$25 00 19893..$20 00

American Bible Society, New York.
19749..$5 00

Kwato Extension Association, New Guinea.
19777..$25 00

Near East Relief.
19748..$5 00

Dr. Sam Higginbottom, India.
19909..$1 80

STUDIES IN THE CHRISTIAN LIFE.

INTERNATIONAL SUNDAY SCHOOL LESSONS.

The three-months' topical course on the Christian Life on which we now enter, January to March, is intended to discover, through the teaching of our Lord and his apostles, the Christian way of living for our day. What a wonderful opportunity for the teacher to make this important subject real and personal in the case of his scholars!

There will be a temptation for the teacher to talk at large upon the successive weekly topics. Hence he should be careful to see what the lesson portions say first of all. When the scholars have mastered the Scripture the teacher can discuss and illustrate the topic further.

January 2. The Christian A Follower of Jesus.

Mark 1. 16-20; 2. 13-17; 1 John 2. 6.

Among the several titles applied to believers in Jesus in the pages of the New Testament this one, "Follower," is one of the easiest to understand. It means just what it says. To the original disciples it meant in some cases, as in the lesson, literally leaving home and friends and business, and going along with our Lord. Today it means a spiritual following,—taking Jesus as Saviour and Lord, accepting his teaching, following his methods, manifesting his spirit toward God and man, walking in his steps, saying and doing what we think Christ would do if he were in our place at the moment. And for some it means leaving all for Christ's service.

Called to service, Mark 1. 16-20.

What did Christ's call to "follow" mean to these men? Who were they?

They were originally disciples of John the Baptist, who pointed them to Jesus as the Lamb of God. Presently they accepted him as the Messiah (John 1. 35-41). Thereupon they became disciples of Jesus. They did not, however, leave their regular avocations: nor are we all expected to do so when we receive Christ as our Saviour.

At this time our Lord calls them to service, to join him in a special group of disciples—later called apostles, with a view to assisting in his ministry, learning his teachings and methods, succeeding him when his work was done, etc.

Called to repentance, Mark 2. 13-17.

So far as recorded, our Lord had had no contact with Levi (Matthew) before this episode: may we assume that it was Matthew's first call?

If so, the clue to it is in verse 17. Matthew was a religious outcaste. When Jesus called him he immediately left his business, and further showed his zeal for his new Master by introducing him to his friends and associates in this feast.

Similar cases of prompt full surrender often occur today.

It is seen that in these five cases there is nothing said about what they had to believe: they had to accept no creed or articles of faith. But this is a short-sighted way to regard their case. Before they followed Jesus they knew a lot about him, and such knowledge is what constitutes the doctrine of or about Jesus.

Today the call to follow Jesus is first and necessarily because of who he is. Christian faith is based on historic facts about him. To find out all we can about him is the reason we are in Sunday school. But it is not necessary to know all about Jesus before yielding one's life to him. Accept him in any aspect of his person or work, and all else will follow!

And having obeyed the call to repentance and belief on him every believer is under the obligation to make Christ known to others. There is no lack of "calls." The needs of the world constitute an urgent call. The heathen are literally calling. The home and foreign missionary boards are calling. Indeed, a believer must rather explain why he holds back from life service for Christ.

January 9. The Standard of Christian Living.

Luke 6. 27-38.

The lesson portion is at best only a partial statement of a "standard of Christian living." The verses occur in Luke's report of a sermon of our Lord something like the Sermon on the Mount recorded by Matthew. Now that sermon is not the final word for the believer and the church: it is rather the manifesto of the kingdom when the king is on the throne. But the underlying principles of God's dealings with men are the same in all dispensations. Surely our Lord meant his hearers to heed and practise the exhortations he was giving them.

Rules for daily living.

Dr. Moffatt points out on another page in this issue that the word "enemy" misleads us in trying to understand Christ's words. He says that the Jews were a subject race, that war was not in their ken, and that our Lord was not talking of national military enemies as if he was a pacifist. The "enemies" our Lord envisaged were enemy neighbors, those who hated and cursed and reviled one another in the towns and villages of Palestine. He urged his hearers to meet such unneighborly jarring with love, good works, blessing, prayer. Non-resistance, non-retaliation, generosity, mercy, freedom from censoriousness, the forgiving and the giving spirit are among other virtues our Lord commanded.

Similar hostilities and feuds are not unknown in our towns and villages today. These "enemies" are about the only ones most of us will ever be called to meet.

Did our Lord mean what he said?

Did he mean his words to be taken literally, at their face value, by his hearers and by us today?

Some say Yes, others No.

When some one struck our Lord himself in John 18. 22, 23, he resented the blow as unjust.

Some fear that if persons literally obeyed Christ's words today they would be reduced to nakedness and poverty, society would be reduced to chaos, and so the rules would kill themselves.

Others contend that our Lord's commands are not impractical. Perhaps they have not had a real trial except in cases like St. Francis of Assisi, whom the world has just honored for his Christlike life. Certainly they would tend to break up the present self-centered social order: but would that be a serious calamity? Love and unselfishness and surrender of one's rights often prove the best defence against evil; they often shame self-seekers and break down evil-doers whom prison bars do not mend.

It is dangerous to say that our Lord did not mean what he said. Shall we say that he did not mean the Golden Rule to be taken literally? Or that we should not literally be merciful as God is merciful? Where will you draw the line if some of the exhortations are literal and some not?

The fact is, if the Golden Rule prevailed, the whole situation would be altered. It is usually applied only to the wealthy, but it is not one-sided. If your mean and hostile neighbor obeyed the Golden Rule there would be no squabble. If the thief obeyed the Golden Rule he would not steal your overcoat. If every one obeyed the Golden Rule there would be genuine unselfishness and universal good will and general welfare.

But to observe the Golden Rule as Christ observed it one must be a pretty good Christian.

January 16. The Christian's Use of the Bible.

Deuteronomy 6. 4-9; 2 Timothy 3. 14-17.

Passages from the Old Testament and the New are selected to impress upon Christians the value and use of the Bible.

The authors are two of the greatest men in the Bible, Moses and Paul.

Moses began the writing of the Old Testament; Paul had the whole Old Testament, and added his own writings; we have the whole Bible.

Moses professed to give Israel the words of God; Paul assumed the Scriptures to be God-breathed.

The Scriptures were the greatest treasure the Hebrews had next to the presence of God himself in their midst. Moses gives directions for their daily use; Paul emphasizes what they will do for a man.

The Bible in daily life, Deuteronomy 6. 4-9.

The passage opens with one of the grandest statements in the whole Bible, the oneness of Israel's God. Then follows the command to love him with the whole being and all its faculties and energies,—a command which our Lord borrowed from Moses when he wished to point out the great and first commandment of the law.

In order to maintain the knowledge of God and the fulfilment of man's relation to him his fourfold duty is then designated.

(1) Personal knowledge: "These words shall be upon thy heart," lodged in thy heart, learned by heart. This was to be every man's first obligation. From such heart-knowledge would flow righteous life and conduct.

(2) Home training: "Thou shalt teach them diligently unto thy children." Among the Hebrews the family was the first school. In the absence of books knowledge was retained by memory and passed on by oral tradition from one generation to another. "Blessed is the child who learns the Bible from father and mother in the home!"

(3) Daily conversation. When the heart is full it is easy to talk. How better could the memory of God be whetted than by making him the subject of conversation in the home and on the street, the last thought at night and the first in the morning?

(4) Public profession. The Jews took the command of verses 8 and 9 literally, and invented external remembrancers to wear on the person,—a practice observed by orthodox Jews down to the present day. Testimony was also to be given on the doorposts, so that no one could enter the house without seeing Jehovah honored. And public recognition of God was also to be given on the city gates.

How could we know the character of God and how could we pour out our love to him unless we had the Bible to tell us about him? The unique thing about the Bible is that it is the only book in the world that gives authentic information about God in human language.

What the Bible can do, 2 Timothy 3. 14-17.

Paul throws Timothy back upon his early training as a defence against the corrupt belief and conduct set forth in the previous verses in the chapter. Timothy was a third-generation Christian. Let him be true to the nurture and admonition of his godly mother and grandmother, not yielding to novel speculations and apostasies!

For the sake of his ministry also Paul exhorts Timothy to hold on to the Bible. The ultimate object is good works. To be proficient and perfectly equipped for good works a man of God must be Bible-taught. Only knowledge of the Bible is able to produce spiritual results.

Paul's first claim is that the sacred writings give the wisdom that through faith in Christ leads to one's salvation.

They have further fourfold profit in character-building by teaching in things of God and man, reproof of sin and error, amendment of faults and shortcomings, training in right doing.

For no other book in the world have such claims been made. Their justice has been proved by myriad experience.

January 23. Prayer in the Christian Life.

Mark 1. 35; 14. 32-36; Matthew 6. 9-13.

Prayer has been called the Christian's vital breath, as if without it Christian life could not exist.

The three passages for today connect Lord Jesus and prayer. The Christian may learn from Christ's own practice and his teaching.

Prayer in daily life, Mark 1. 35.

A number of references in the Gospels show that it was a habit of Lord Jesus to slip away into solitude in the early morning to pray. The recorded times were usually as preparation before some special event like the choice of the Twelve, or after exhausting labor as here.

Unquestionably the early morning is the best time for individual prayer, and solitude, being alone, the best condition.

Prayer in crisis, Mark 14. 32-36.

Next to the cross the experience in Gethsemane was perhaps the severest testing our Lord passed through. Read the accounts in the other Gospels, and note the terrific physical strain he was under! His refuge was prayer, prayer focused upon the crisis that followed.

Note, first, that though our Lord craved human companionship and sympathy, he sought isolation again when he came to pray. He prayed with intense earnestness. He repeated his prayer. Note especially the keynote of his prayer, absolute submission to the will of his Father. We may not probe the mystery of that scene, but his prayer was not unanswered: it was answered according to God's will.

Every one values prayer in a crisis.

The model prayer, Matthew 6. 9-13.

Luke (11. 1-4) records that our Lord gave the disciples this model in answer to their request, "Lord, teach us to pray!" Not that it is a strict form of words to be used always, but it sets an example of simple yet comprehensive prayer, embracing adoration and petition. It approaches God as our heavenly Father, and puts divine interests first,—God's name and kingdom and will. Then it takes up man's temporal and spiritual needs,—the forgiveness of sins, divine leading, the avoidance of testing, deliverance from evil.

Take these clauses one by one and explain them, remembering when the prayer was given,—before the cross and the coming of the Holy Spirit,—so that it does not include conditions of prevailing prayer that are revealed in the later epistles.

January 30. The Christian Overcoming Temptation.

Luke 4. 1-13; 1 Corinthians 10. 12, 13.

As Lord Jesus was the Christian's example and teacher in prayer last week, so he is in the matter of temptation.

The word temptation has come to have an evil meaning: temptation to sin. Its original meaning is rather that of testing.

Testing is necessary for the development of faith, character, courage, moral fiber, just as for the development of muscle, brain, vision. In this sense temptation is not sin: yielding to evil temptation is sin.

Christ himself must have told the story of his wilderness experience, as he was alone. He knew its value to us as to how to meet and overcome temptation. Because he was tested in every respect like ourselves, yet without sinning, he can succor all who are tested.

Testing.

Our Lord's first recorded test was physical, to satisfy a normal bodily appetite that called loudly for food. Satan's suggestion, based upon our Lord's divine sonship ("SINCE thou art the Son of God," Greek), meant independence of God's providence, lack of trust, the selfish use of his known power for personal gratification.

The second test was also selfish, an appeal to earthly ambition, to attain the known aim of his coming by a short cut other than God's way of the cross. Devil-worship seems rather a raw proposal to place before our Lord.

The third test was spiritual, urging Lord Jesus to an act of presumption. God's providence is to be trusted, not to be tested in spectacular stunts.

Triumph.

Now we see what our Lord's earlier training had been! He has instant command of God's word, meeting each test by an assertion of God that exactly fits the evil suggestion. Satan is argumentative: our Lord is brief, direct, conclusive. Thus God's will triumphs in his heart and life.

Not that merely quoting Scripture insured victory, for Satan could quote Scripture. Our Lord rested on the reality back of the written word.

The way through and out, 1 Corinthians 10. 12, 13.

What does verse 13 say about testing?

It is human, common to man;

It is not above that we are able;

A way through and out at the other end is provided that we may be able to endure it;

It is controlled by God.

This way out is made by God, because he is faithful, in order that we may be faithful.

ILLUSTRATIVE HINTS AND HELPS

ON THE CHRISTIAN ENDEAVOR TOPICS.

Mrs. Ida Q. Moulton.

Being True to Our Covenant with Christ.

Hebrews 8. 10-12. January 2.

True in trusting:

"Spin carefully,
Spin prayerfully,
But leave the thread with God!"

True in striving:

"Better to strive and climb,
And never reach the goal,
Than to drift along with time,
An aimless, worthless soul.
Ay, better to climb and fall,
Or sow though the yield be small,
Than to throw away day after day,
And never strive at all!"

True in doing:

Walking as one in pleasant service led,
Doing God's will as if it were my own.

True in praying:

O hearts of love, O souls that turn,
Like sunflowers, to the pure and best,
To you the truth is manifest:
For they the mind of Christ discern
Who lean, like John, upon his breast!

True in Bible reading:

Who read a chapter when they rise
Shall ne'er be troubled with ill eyes.

True in supporting my church:

"All the gold we leave behind us
When we turn to dust again,
Though our avarice may blind us,
We have gathered quite in vain:
Since we neither can direct it,
By the winds of fortune tossed,
Nor in other worlds expect it,
What we hoarded we have lost."

True to "being a Christian":

"I will not count
On aught but being faithful."

True in testimony:

"Hast thou, my Master, aught for
me to do
To honor thee today?
Hast thou a word of love to some
poor soul
That I may say?"

True to all my duties:

"Duties are pressing on me, and the time for work is brief:
What if with purblind vision I neglect the very chief?
What if I do with ardor what a thousand could, maybe,
And leave undone forever what was meant for only me?"

And no excuses:

"For ofttimes excusing of a fault
Doth make the fault the worse
by the excuse."

What Confession of Christ Includes.

Romans 10. 1-10; Luke 12. 8, 9. January 9.

An American teacher was employed in Japan with the understanding that during school hours he should not utter a word on the subject of Christianity. His word was kept, but so beautiful was his life, and so blameless his character, so Christlike was his example, that 40 of those students met secretly in a grove, unknown to him, and signed a covenant to abandon idolatry. Twenty-five of them are today preaching and teaching the gospel which their teacher unconsciously commended.

A Christlike life is the greatest confession of all, even if not a word is spoken.

* * * * *

A soldier of the war of the '60s said:

"I never want to be in a tighter place than I was when one of Quantell's band in the great raid of '63 put the muzzle of a cocked pistol to my head and demanded to know if I were an abolitionist. If I said No and saved my life I knew I could never look a man in the face again. So I said Yes. Instantly the commanding officer shouted, 'Don't kill him!' The pistol was removed, I never knew why, but every day since I've thanked God that I was enabled to tell the truth."

Confessing Christ includes standing for the things for which he stood.

* * * * *

Some one suggests that the United States can show how a nation can act like a Christian gentleman as well as an individual. Twice she has done so and astounded the world. One occasion was in relinquishing Cuba, and the other was in remitting the debt China owed as indemnity after the Boxer uprising. At that time even the most warlike said:

"That was the better way!"

Confession of Christ includes brotherly deeds, with nations as well as individuals (Matthew 5. 43-48).

* * * * *

Confession includes action. William James, the psychologist, says:

"When you have been stirred by oratory, or by music, or pictures, or example, act upon it, or you are worse off than as though

you had never been stirred! Do something, if it is only to give a drink to a child or a chair to your old grandmother!"

Christ never failed to put his feelings into action.

How to Develop the Devotional Life.

Psalm 40. 1-8. January 16.

Speaking before the Pocket Testament League John Wanamaker once said:

"The greatest and most important and far-reaching purchase I ever made was that of a small red-leather-covered Bible, which I bought of my Sunday school teacher, paying $2.75 on the instalment plan. I was then 10 years old. That Book has made possible all that has counted most in my life."

Consider then, O Christian, first of all the great developing power of the Book of books!

* * * * *

When Samuel Rutherford lay in Aberdeen prison, we are told, he used to write at the top of his letters, "God's Palace, Aberdeen."

When Madam Guyon was imprisoned in the castle at Vincennes she said: "It seems as if I were a little bird whom the Lord has placed in a cage, and that I have nothing now to do but sing."

The spirituality of some lives, it seems, must be developed in adversity. As one has said, "If you have been washed in the blood of the Lamb, you are worth wringing."

* * * * *

A farmer, greatly troubled with crows, went out one morning to shoot them. Unbeknown to him the parrot, pet of the family, followed him. After the farmer fired among the crows, when he went to pick up the dead ones he found the parrot among them, wounded. He took it home, and the children in anguish asked:

"Who did it, papa? Oh, who did it? Who could have hurt our pretty Poll?"

Whereat Poll answered in a solemn voice:

"Bad company! Bad company!"

"Aye, that was it, children! Remember the parrot's fate and beware of bad company!"

A person desiring to deepen his spiritual life will sort out the kind of people as associates that will help him in his effort, and will beware of bad company.

* * * * *

This story is told of a cheery-hearted member of a Manchester Brotherhood. In one of the meetings, as he was singing—and he had a fine voice,—his favorite hymn, "I've found a Friend, oh, such a Friend," his little son, standing near, whom the father had forgotten, at the close of the verse said:

"Father, do you think the man next door knows your Friend? When he goes out to his work he looks sad. Won't you tell him about your Friend?"

The Brotherhood man went out at once, and at the end of ten minutes brought the man in, who in that meeting found the Friend of his neighbor. As both men were good singers they formed a duet that touched the hearts of the listeners.

Winning others to Christ is a great developer.

How Can We Train for Service?

Acts 18. 24-28; Luke 9. 1-6, 10. January 23.

A distinguished and venerable painter was asked whether he waited for the "happy mood" to come to him before he began to paint. He replied:

"Never! I always keep at work, and when the impulse comes it finds me ready and obedient."

We train for service through serving. Training is getting ready for opportunity, which is never grasped save by the man who is ready and obedient.

> "Thou our daily task shalt give;
> Day by day to thee we live;
> So shall added years fulfil
> Not our own, our Father's will."

Whoever keeps the will of the Father need have no fear when service calls him.

* * * * *

A pastor in his sermonette to the children said:

"Geese are always thought to be stupid creatures, but they are so because they never have been trained to do anything."

There are trained geese that do things in a clever way, which makes me think that if every goose had the chance to be trained there would be no more stupid geese.

When we Christians have bungled the work of the Lord we say to ourselves:

"How stupid of me! What a goose I was! I should have known better!"

And we could have known better had we taken the trouble to watch other workers. As some one has said, "The old apprentice system, under which a young man watched the skilled master, then imitated him, was a good one."

* * * * *

The Bible offers a valuable program for the Christian worker. One of the names given to the Methodists by their enemies was "Bible Moths," because they were constantly found "feeding upon the Bible as moths do upon cloth."

Is there any greater need today in our training schools for Christian service than "Bible Moths" who will eat their way down into the Scriptures and discover the source from which all service comes? To become mighty in the Scriptures is far better than to become mighty in "doing things," though

you learn the art of doing everything under the sun.

How to Show Loyalty to Our Church.

Romans 12. 3-13. January 30.

I must show my loyalty to my church—
Because I have covenanted to do so;
Because of my influence upon the young;
Because I do not want to be a burden upon my pastor;
Because I want to so live that the unsaved will have faith in me and in the church;
Because I want to see my church prosper;
Because I want to live as I want to die;
Because if I neglect it, I injure its good name, I lessen its power, I discourage its members, and chill my own soul.—"Sunday School Times."

* * * * *

The agave, belonging to the same genus as the century plant, dies, so the florists say, as soon as its tall ladder of white buds has shown their hearts to the sun.

Have you not known some men and women cease church attendance as soon as their names were upon the church roll?

"It would be absolute madness," wrote Celsus, the Voltaire of the second century, "to believe that freemen and slaves, barbarians and Greeks, Romans and Scythians, could ever be united upon any ground."

A 20th century International Christian Endeavor Convention shows how this "madness" has worked out, when there can be seen adherents of from twenty to thirty creeds bowing the knee to the same divine Saviour.

The story is told of an Italian soldier fighting under Garibaldi who was lamed in both legs, and henceforth could only aid in hospital service. When reports of defeats and victories came in the soldier's eyes would fill with tears, then he would say triumphantly:

"But I can still scrape lint for the doctor!"

Will our loyalty to the church stand the test of menial service?

"I could have more faith in the men who are always talking of finding God in the fields on Sunday morning if they would induce a hundred other men to go to that field where God is so much easier to find than he is in the church, and found there the Church of the Field."—J. F. Cowan.

SELECTED THOUGHTS FOR THE QUIET HOUR.

(*Learn a Text a Day.*)

JANUARY, 1927.

SATURDAY, 1st. *And the Lord said . . . . Go forward! Exodus 14. 15.*

My New Year wish for thee: Not land or riches,
Gold, or the praise of men, pleasure or gain,
But just God's smile on all thy undertakings,
His will thy guiding star through cloud and rain:
That thou may'st learn to know him better still,
And daily to rejoice in his sweet will!

—Laura A. Barter Snow.

SUNDAY, 2nd. *The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away. Isaiah 35. 10.*

I think there is a difference between happiness and joy. Happiness is caused by things which happen around me, and circumstances may mar it, but joy flows right on through trouble, through the dark, in the night as well as in the day, all through persecution and opposition. It is an unceasing fountain bubbling up in the heart, a secret spring which the world cannot see and does not know anything about. The Lord gives his people perpetual joy when they walk in obedience to him.—D. L. Moody.

MONDAY, 3rd. *The entrance of thy words giveth light: it giveth understanding unto the simple. Psalm 119. 130.*

Make it the first morning business of your life to understand some part of the Bible clearly; and make it your daily business to obey it in all that you do understand.—John Ruskin.

TUESDAY, 4th. *So I prayed to the God of heaven. Nehemiah 2. 4.*

What we do in the crisis always depends upon whether we see the difficulties in the light of God, or God in the shadow of the difficulties.—G. Campbell Morgan.

WEDNESDAY, 5th. *He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God and being fully persuaded that what he had promised he was able also to perform. Romans 4. 20, 21.*

It is a little thing to trust God as far as we can see him, so far as the way lies open before us, but to trust him when we are hedged in on every side and can see no way to escape, this is good and acceptable with God. This is the faith of Abraham our father.—John Wesley.

THURSDAY, 6th. *His countenance was like*

lightning, and his raiment white as snow. Matthew 28. 3.

It has been remarked that although angels are mentioned so often in the Bible, yet it is only at the resurrection and the ascension that they appeared to wear garments of glory and beauty.

FRIDAY, 7th. *Our citizenship is in heaven. Philippians 3. 20 (A. S. B.)*

Speak to all more kindly
Than the year before!
Pray a little oftener!
Love a little more!
Cling a little closer
To the Father's love!
So—life below shall liker grow
To the life above.

SATURDAY, 8th. *I wait for the Lord, my soul doth wait, and in his word do I hope. Psalm 130. 5.*

God in his providence often delays mercy because we are not ready for it.—Matthew Henry.

SUNDAY, 9th. *Whatsoever is begotten of God overcometh the world: and this is the victory that hath overcome the world, even our faith. 1 John 5. 4.*

We are justified by faith, sanctified by faith, walk by faith, and stand by faith. Before faith Red Seas of opposition divide, Jordans of difficulty roll back, Jerichos of want and persecution crumble and fall. Faith asks God and believes him, and that is the secret of its success. It remembers that all things are possible with God and with him that believeth, and thus places its hand upon the button of divine promises, which is connected with the battery which turns on the power of omnipotence.—M. W. Knapp.

MONDAY, 10th. *I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but also to all them that have loved his appearing. 2 Timothy 4. 6-8.*

If Paul's belief in the personal return of Christ was an "apocalyptic delusion," as we are told, he held fast to it until the end; for when Nero's beheading block was just beyond the curtain, and he was about to be led to it, he sent back to the world his final testimony.—Jasper A. Huffman.

TUESDAY, 11th. *Thou believest that there is one God: thou doest well. The devils also believe, and tremble. James 2. 19.*

Men may have atheistical hearts without atheistical heads.—Stephen Charnock.

WEDNESDAY, 12th. *If I regard iniquity in my heart the Lord will not hear me. Psalm 66. 18.*

He that would pray with effect must live with care and piety.—Jeremy Taylor.

THURSDAY, 13th. *So Moses the servant of the Lord died, ... and he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day. Deuteronomy 34. 5, 6.*

O lonely grave in Moab's land,
O dark Beth-Peor's hill,
Speak to these curious hearts of ours,
And teach them to be still!
God has his mysteries of grace,
Ways that we cannot tell:
He hides them deep, like the hidden sleep
Of him he loved so well.

—Cecil F. Alexander.

FRIDAY, 14th. *This day have I paid my vows. Proverbs 7. 14.*

There is something wrong with the man who knows what is right and still wants time to think about it.

SATURDAY, 15th. *The love of money is the root of all evil. 1 Timothy 6. 10.*

Money never stays with me: it would burn me if it did. I throw it out of my hands as soon as possible, lest it should find a way into my heart.—John Wesley.

SUNDAY, 16th. *Jesus Christ . . . . in whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit. Ephesians 2. 20-22.*

It is a great thing for every child of God to learn and fully understand what it means to be one of many; not the one, but only one. When we come to understand that God has millions of lives just as necessary and just as precious as ours, then we shall learn to give place to our brethren and keep rank in the host of God.—A. B. Simpson.

MONDAY, 17th. *Seek ye first the kingdom of God, and his righteousness! Matthew 6. 33.*

Two things are involved in seeking first God's kingdom and righteousness, namely, priority and preëminence. That is, his kingdom and righteousness must be sought before, and continuously preferred above, other things. Also, they must be sought for their own sake, and not to obtain other things, else in God's sight it is not true seeking.

TUESDAY, 18th. *And he arose, and came to his Father. Luke 15. 20.*

No one can go to heaven without starting.

WEDNESDAY, 19th. *And he said, Abba, Father, all things are possible unto thee! Take away this cup from me! Nevertheless, not what I will, but what thou wilt! Mark 14. 36.*

Spread out your petition before God, and then say, "Thy will, not mine, be done!" The sweetest lesson I have learned in God's school is to let the Lord choose for me.—D. L. Moody.

THURSDAY, 20th. *And so, after he had patiently endured, he obtained the promise. Hebrews 6. 15.*

The champions of faith are they who wait patiently. There is a faith that goes obediently, that storms a citadel vigorously and dies gloriously. There is a faith which, divested of hurry, worry, or strain, waits upon God. This also pleases God.

FRIDAY, 21st. *Judge not! Matthew 7. 1.*

If we but knew before we judged another
The baffled strivings of a soul sincere,
We might in meekness oft restore a brother,
And fire his courage with a word of cheer!
—H. T. Lefevre.

SATURDAY, 22nd. *Exceeding great and precious promises. 2 Peter 1. 4.*

Words fail us when we begin to describe God's goodness to us. How could we put into words what the promises of Christ have meant to us? What a note of confidence has been in our lives ever since we appropriated them! Are our lives as serene as those should know to whom God's word has been pledged?—B. T. Badley.

SUNDAY, 23rd. *I was glad when they said unto me, Let us go into the house of the Lord! Psalm 122. 1.*

If God's friends never visit him, never talk to him, even though they are busily occupied in his work, they are robbing him. Let us see to it that we attempt more fully to enter the fulness of our privilege of fellowship! May it be ours not only to hold the doctrine of fellowship with God, but to practise it, and thus to enter into all the fulness of the blessing!—G. Campbell Morgan.

MONDAY, 24th. *He that loseth his life for my sake shall find it. Matthew 10. 39.*

The supreme test of Christian discipleship is unquestioning loyalty to Jesus Christ. It will be for ever true that he who loses his life for the sake of Christ and duty will find it enlarged, enriched, and ennobled a hundredfold in the light beyond the veil.—Henry Howard.

TUESDAY, 25th. *Redeeming the time, because the days are evil. Ephesians 5. 16.*

Two little words are found in the Greek here. They are translated, literally, "the opportunity." They do not refer to time in general, but to a special point of time, a juncture, a crisis, a moment full of possibilities and quickly passing by, which we must seize and make the best of before it has passed away.—A. B. Simpson.

WEDNESDAY, 26th. *Continue in prayer, and watch in the same with thanksgiving! Colossians 4. 2.*

No labor can take the place of prayer. No learning can take the place of prayer. We are the followers of One who prayed, and praying won his triumph. In living in daily personal touch with God there is strength, as there is joy and peace, for the darkest mile of the untrodden way.—George H. Morrison.

THURSDAY, 27th. *We must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. 2 Corinthians 5. 10.*

To plant a little gladness in
A garden long neglected,
To say a little happy word
Just when it's least expected,
To smile at some one in the clutch
Of black despair, and greet
A lonely heart,—it isn't much,
But oh, it makes life sweet!

FRIDAY, 28th. *Christ died for our sins, according to the Scriptures. 1 Corinthians 15. 3.*

If Christ did not die to put away sin, must we believe that there is no sin, or that God has done nothing to solve the sin problem?

SATURDAY, 29th. *Jacob served seven years for Rachel, and they seemed unto him but a few days for the love he had to her. Genesis 29. 20.*

Love makes long service short, and hard service easy.

SUNDAY, 30th. *The lines are fallen unto me in pleasant places: yea, I have a goodly heritage. Psalm 16. 6.*

Rotherham's striking translation of this verse is: "The measuring lines have fallen for me in pleasant places. Mine inheritance is mighty over me." The thought is that God surveyed a beautiful expansive estate for David, and placed him in the midst of it. As David looked upon it and knew that God was maintaining it for him, the wonder of it cast a mighty spell over him. Such raptures of soul were the frequent experiences of David, and many of his psalms are outbursts of ecstasy and joy.

MONDAY, 31st. *Be kindly affectioned one to another with brotherly love! Romans 12. 10.*

The apostle's advice fits wonderfully well into today's need.

A Movement for the Open Bible: My Ideals.

E. W. Collamore.

The Need.

The passing of the family altar and home Christian life;

The absence of the Bible from the public schools;

The present neglect of the reading and study of the Bible;

The indifference of many churches to the value of the Bible;

The present organized movement for atheism;

The diverse interests in progress, evolution, prophecy.

The Movement.

Must be Biblical, holding the Bible the full Word of God;

Must stand firmly for "the faith once delivered to the saints";

Must recognize the right of each denomination to settle its own problems of faith;

Must have respect to the progressive revelation of God.

It must be evangelistic and missionary;

Seeking that "all men come to the knowledge of the truth";

Seeking to carry out the Great Commission;

Seeking the salvation of every sinner;

Seeking the fulness of the Holy Spirit for every believer.

It must be centered in Christ;

Led of the Holy Spirit;

Recognizing the accountability of every Christian to the Master at his coming;

Recognizing and practising the stewardships of life, talent, intercession and money.

BIBLE NOTES FOR DAILY DEVOTIONS.

GREEN PASTURES AND WATERS OF REST.

Rev. F. B. Meyer, D. D., London.

JANUARY, 1927.

Saturday, 1st. Mark 1. 1. Read Acts 13. 1-13.

A new voice broke on the world when the evangel of Jesus Christ began to be chronicled. Up to the hour when—as tradition asserts,—John Mark sat down to write the story of Christ at the dictation of the apostle Peter, it was recited from lip to lip, whilst only a few of his choice utterances were chronicled as "His sayings." But as the years of his blessed Life receded from view it became increasingly obvious and imperative that some more permanent and authoritative record should be prepared. Peter apparently was the first to appreciate the need and to tell the story, which has all the force and energy of his own character.

It is probable that this Gospel was specially prepared with the view of appealing to the virile Roman world. Rome was strong, vigorous, all-subduing, all-triumphing. The two collaborators, therefore, deliberately omitted details of infancy and birth, and plunged at once into the narration of that vigorous and strenuous life which crowded the deeds of a prolonged life into three years of epoch-making and world-redeeming ministry. This probably accounts for the repeated use of such words as "Straightway," "Immediately," "Forthwith," which are characteristic of this Gospel.

There is abundance of evidence that our Lord wore himself out by the intensity of his spirit and the rapidity of his movements. When he was but 32 or 33 his critics suggested that he must be nearing fifty (John 8. 57). In his boyhood he explained to his parents the urge of his Father's business: "Wist ye not . . . . ?" He said this as though surprised that they did not feel the same; and now, in the prime of his manhood, he moved with the same breathless speed. The Gospels give us only nine or ten pattern days, but the whole of those three years must have been crowded to the brim. Indeed, John says with pardonable hyperbole that the libraries of the world would not suffice to contain the books recording every incident in his life story.

As on this New Year's morning we contemplate his strenuous devoted service rendered to God and man, should we not quicken our pace in holy service to the needs of those around us, and in fulfilment of the tasks which are committed to us? Let us gird up the loins of our minds, and RUN with patience the race set out before us!

We thank thee, heavenly Father, for this wonderful narrative of our Saviour's life!

Inspire us with his spirit, and quicken our steps that we may press towards the mark of thy high calling with unflagging devotion! Send us good speed, we beseech thee! In Christ's name.

Sunday, 2nd. Mark 1. 2, 3. Read Matthew 3. 1-12.

John the Baptist burst on the country as a meteor on a dark sky. The nation was outwardly tranquil under the stern Roman rule, but the spirit of the Maccabees was not dead. The fire was still burning under the pressure of resistless and tyrannic power. The Pharisees and Sadducees had reduced religion to a dreary formalism, straining at the gnat and swallowing the camel. The publicans extorted what they would from their own people with shameless effrontery, and the soldiers were rapacious in extortionate demands. All suddenly, as we may suppose, some pilgrims on their way from Galilee to Jerusalem, traveling down the Jordan valley, were startled by the appearance and challenge of one who seemed to have the spirit and power of Elijah, as a prophet of the Eternal.

For "Isaiah the prophet" read, with the R. V. margin, "In the prophets." This was clearly in Mark's original copy. From the days of Samuel, in every prophet, and especially in Isaiah and Malachi, there had always been the same clarion note. Now that the messenger had come, like a forerunner before the royal chariot, the long-expected Messiah must be near, and the people must be prepared to welcome him not only with their acclaim, but with the careful cleansing of heart and life. John insisted that the renunciation of sin was not to be left to the inner confession which a man might blur or omit. It must be thorough, open, public; and as the water cleansed the body, there must be an inward cleansing of the soul.

Would to God that some such voice might break on the world today, to awaken the professors of religion to consider their ways and live up to Christ's standards! Must we not admit that much that passes for religion in these days is sadly inconsistent with Christ's holy ideals? We need to prepare the guests for the marriage feast, as well as scour the highways and hedges for the lost.

Let us also look to ourselves! Is there some hidden sin, some Achan's wedge of gold buried in our tents? Let us search our hearts lest we be castaways!

We entreat thee, O Holy Spirit, to cleanse the thoughts of our hearts! Detect and reveal whatever there is which is inconsistent with our Saviour's holy example and teaching! Cleanse us from secret sins, and keep us back from presumptuous faults, that we may become worthy of our high calling! In Christ's name.

Monday, 3rd. Mark 1. 4-8. Read John 1. 19-28.

The Jewish people of the time were sunk in religious apathy, corrupted in morals, and hopeless under the political domination of Rome, but the Baptist's voice roused them to new life. His bronzed spare form, vibrating with spiritual passion, his clarion voice, his fearless boldness, made him a mighty power. So John Knox, and Savonarola, and Whitefield! He spoke nothing of Levitical rites, or sacrifices, or rabbis. His was the axe, not the trowel. He heralded the coming of One mightier than himself. Indeed, these words of Malachi gave the keynote of his preaching: "The Lord, even the messenger of the covenant, will come, but who shall abide the day of his coming, who shall stand when he appeareth? For he is like a refiner's fire, and like fuller's soap. He shall sit as a refiner, and he shall purify."

With perfect humility he pointed all eyes from himself to the mightier One at hand, for whom he was unworthy to perform the service of a slave in unloosing and removing the sandals. He would baptize them not with the outward cleansing of water, but with the searching energy of fire; not with the tears of a transient penitence, but with the permanent indwelling of the Holy Spirit. There were present in his message not only the terrors of judgment, but the hopes of heavenly succor.

This is what the age needs, and what we need. We have been too satisfied with the outward and formal. We have been content with a slight elevation above the evils of our time, and not intent on the inward searching, purifying and consuming of the Holy Spirit. The objective of these daily Scripture comments is not merely to deal with the sacred text, but to seek the renewal of consecration and above all that indwelling, quickening power which comes from the mingling of the human and the divine, the saturating of the human spirit with the Spirit of God. We need that mightier One, we are unworthy to do him even menial service, and we need his Spirit's power. We crave a religion not of outward form, but of inward tireless energy. We also long to be able to take the kingdom of heaven by force through a living faith. It is not enough for us to await the translation hour into eternity. The spirit of eternity should be transfused into our daily experience of the eternal Spirit.

O merciful Saviour, sit as a refiner of silver in our experience! Spare us not pain, if only we may be holy and undefiled! Let the water and the blood, from thy wounded side that flowed, be of sin the double cure!

Tuesday, 4th. Mark 1. 9-11. Read John 1. 29-39.

Though cousins, it appears that John and

Jesus had never met, but each knew of the other. When our Saviour suddenly presented himself for baptism, John became aware of the presence of One who had no need to confess sin, or stoop beneath his hands for the water-burial. The meekness, gentleness and purity of Jesus made the stern preacher of repentance realize his own need of the repentance that he proclaimed for others,—"I have need to be baptized of thee!" Finally he yielded to the Lord's request, and baptized him.

By that act our Lord did not confess sin, since he was without sin, but identified himself with human sin, and was thenceforth the Lamb of God who was made sin that he might bear away the sin of the world.

Then was granted the Baptist a vision of the Holy Spirit, descending in visible form as a holy anointing. With gentle dovelike motion he came on the bowed head of the Redeemer, as the prophet Isaiah had foretold centuries before. This marked the solemn designation of the great high priest of the new and abiding dispensation. It was his initiation as prophet, to unfold the secrets of the spiritual and eternal world. It was his consecration as king. This has been called the true birth-hour of Christianity.

Dwell for a moment on that name, "the beloved Son"! Not a son, but THE Son, the only-begotten, the well-beloved; and then remember that they who are in the Son are sons! We are accepted in the Beloved.

This was not only the hour of our Lord's designation, it was his anointing. He was thus christened as the Christ; and in after days when he ascended to the Father, he asked and obtained the right to qualify his followers with the same anointing as that which had been given to himself. This was granted, and on the Day of Pentecost was given.

As he was the Christ, so Christians are anointed ones. And the anointing which we have received, says the apostle, abideth on us, and we need not that any one teach us, but as that anointing teacheth, we are to abide in him (1 John 2. 27).

O thou holy and anointed Saviour, the true Aaron, let the anointing which came on thee, as our head, descend on us, that we may be holy and blameless before thee in love, and may become meet vessels for thy use!

Wednesday, 5th. Mark 1. 12, 13. Read Matthew 4. 1-11.

John's salutation and the voice from heaven ratified the Saviour's inner conviction. His consecration at the Jordan only stamped with heavenly approval the purposes which had been ripening in his breast from the earliest years. But the imperative signal that he should gird himself to the mighty task of redemption was given on the Jordan bank. His baptism was indeed the birth-hour of Christianity. He stood committed to bear the sin of the world as the spotless Lamb of God, to meet and overcome the prince of darkness, and to become the object of ridicule, mockery, and misconception, as well as of the devoted loyalty of multitudes. What wonder that he sought retirement, that in communion with God and his own soul he might be prepared for the mighty tasks which awaited him!

To what place he withdrew we cannot tell, but the fact recorded here that he was "with the wild beasts" clearly excludes the idea of the proximity of human dwellings. Somewhere in that wild and desolate wilderness to the South he spent forty days and nights in intense concentration on the work which awaited him. He met Satan face to face, and was tempted, yet without sin. He realized that the days of the Old Covenant were ended, and that he would have to confront and abash all the formal religiousness that Pharisee and Sadducee had built up. He saw that he must fulfil the ancient types in sacrifice, loneliness, and death. He saw that he would so stand charged with the world's sin, involving forsakenness by the Father and submission to a cruel death. He must stand alone against the world, its religion, its fashions, and its god. Nothing like it had ever been attempted in the world of men. But he knew also that he was the Son of God, and that for this he was born and for this he had come into the world.

But if there were wild beasts around him, there was also the presence of ministering angels. Always remember that in the hour of temptation there is the angel as well as the wild beast!

O Saviour Christ, who wast tempted in all points as we are, yet without sin, succor us, we pray thee, in the hours of stress and storm, that we also may be more than conquerors through thyself who lovest us, and finally win through to the crown!

Thursday, 6th. Mark 1. 14, 15. Read Luke 4. 16-30.

The great work of John, in the anointing of Christ and his introduction to the nation, was finished. His popularity began to wane. The multitudes now passed from his baptism to Christ's. But when his disciples told him how the former crowds that had left him were congregated around the Lord, he nobly confessed that he knew his work was finished, that he was only the bridegroom's friend, and that it was enough for him to hear his voice and see him stand beneath the gleam of the opened heaven.

How long he continued to labor is not known, but he was still baptizing after Jesus had begun his ministry at the marriage feast at Cana (John 3. 24). Then he came into collision with Herod, whom he reproved for his unlawful marriage with his brother's wife. Fear of the people kept the tyrant from putting the Baptist to death, but the

words of our Lord in Matthew 17. 12 are ominous of torture and ill-treatment: though they are partially balanced by Mark 6. 26. Thus we have an instance of a tyrant's caprice! During this crisis, when the whole land was heaving with emotion, our Lord seems to have kept in partial retirement. But when the end came, and the story of Herod's treatment of the Baptist was on the lips of all the nation, the fate of his noble forerunner acted as a clarion call to Jesus. Leaving Nazareth and Cana he came to Capernaum, which became henceforth his own city, and the center of his life work.

The country was densely crowded, and Jesus passed from village to village, from town to town, not content to repeat John's testimony, but demanding a new attitude towards God. He taught the necessity of the new birth, and demanded their faith. His words searched heart and conscience, requiring loving surrender to the will of God, and setting no value on outward rites unless they originated in high and holy motives. "Repent," he cried, "of your heartless formalism, of your pride, and of the laxity of your love, and become subjects of the kingdom of God, which is love, joy, and holiness!"

Teach us, O Saviour, how to become as little children, and so enter the Father's kingdom! Make our hearts pure and clean, our minds receptive, and our worship in spirit and in truth, that we may become transformed into thine own likeness, and follow thy steps in the regeneration of the world!

Friday, 7th. Mark 1. 16-20.

The Lord had risen early in the morning, and had gone forth to the shore of the lake on which Capernaum stood. It was a relief to be there for communion with the Father, and freedom from the demands for miracles of healing. But he was speedily recognized, and again the crowds thronged him.

He turned to two boats, one of which belonged to his cousins, James and John, the other to friends of theirs. The owners of the one boat were trying to compensate for the failure of an unsuccessful night by casting a net into the sea, whilst the others were mending their nets, which had suffered during their night's fruitless endeavors. Peter lent him the use of his boat, and then, against his judgment, but at Christ's command, launched out on the deeper water and let down his net for a draught of fish, —though the clear scorching sunlight made it most unlikely that fish would rise and allow themselves to be caught.

When Christ summons his disciples to a special ministry he first tests them. Will they obey his voice, though it collides with their own judgment? Will they do what seems utterly impossible because he bids it? The first step to being trusted by Jesus is to obey him. When they had done as he bade them, he not only filled their nets with fish to the breaking-point, but revealed his divine power and Godhead.

From that hour those four men became attached to the Saviour, and were the leaders of the apostolic group. Jesus had a high purpose for these simple and single-hearted men. They had shown him their willingness to obey, and he attached them permanently to his service. He said:

"You have caught fish to die: you shall catch men to enter eternal life."

They instantly obeyed. Boats, nets, fishing-gear were all abandoned. They left all and followed him.

Shall not we do likewise?

O Saviour, wilt thou come also to us, and call us into thy blessed partnership? Knit us to thyself in an absorbing passion for the lost souls of men, and teach us how to take them as a spoil for God!

Saturday, 8th. Mark 1. 21-28.

It appears, says one biographer, that it was on a Friday that Jesus summoned Peter and the rest. The day had passed in miracles of healing, and as the sun set the beginning of the sabbath was announced by three blasts of a trumpet from the roof of the synagogue, recently erected by a Roman officer, and of which remains are still visible. With the morning he made for the synagogue, which was crowded in anticipation of his being asked to speak.

When he began a wild cry shook the place, and a demon, through the lips of his agonized victim, saluted Christ as the holy One of God, and foreboded its own destruction. Then Jesus showed his divine power, power which he had received at his baptism through the Holy Spirit. He exorcised the demon with an irresistible dynamic. He would have no acknowledgment of Messiahship from such a source.

Yes, the demons were subject to him, and they will be to all who live in union with him who came to redeem men from the power of the devil!

On a later occasion he told the Seventy that he would give them immunity from serpents and scorpions, and victory over all the power of hell (Luke 10. 17-20). Alas that the church has omitted to use that authority and power! Jesus said, "I give you authority." Let us use it, when we are hard pressed! Standing in the risen Christ, let us bid the devil to renounce his prey, or quit from some embattled fortress of evil! The Master also said, "Ye shall receive the power of the Holy Spirit." Let us use that power! We are told by the apostle in Ephesians 1 and 2 that we have risen with the risen Saviour, that we ascended with him in the purpose of God when he ascended, and that we are seated with him above all principality and power. Let us exercise our rights!

We thank thee, O Saviour, that we are one with thee in thy cross, passion, and victory! Help us to realize and to use our rights! Hasten the hour, we beseech thee, when thine arch-enemy and ours may be cast into the bottomless pit!

Sunday, 9th. Mark 1. 29-39.

This chapter gives a remarkable insight into Christ's breathless speed. Note the recurrence of the word "Straightway"! It recurs again and again, as though to indicate Christ's unending eagerness to finish the work which the Father had given him to do. He seems to live under great pressure, and yet he never hurries over a single case of human need. He longed in his brief life to communicate all the blessing which the crowds needed. At the same time he preserved the balance between the needs of men and that intimate fellowship with the Father which was the constant refuge of his heart. There too he heard the chime of those heavenly voices which broke in on the weariness and restlessness of his age.

When Peter and the rest of his friends heard that he was missing in the early morning, they were not surprised. It was his familiar habit to bathe his nature in intimate fellowship with his Father. This was the life of his life. It has also been the habit of his saints. "I have so much to do today," said Luther, "I can never get through it with less than three hours of prayer."

We are told that there is a lonely island in the Northern seas where fierce storms rage, and where even when the air is still dark mists come down and cover the land with so thick a veil that all landmarks are blotted from view. But when husbands and sons are baffled and perplexed at sea, the women and children go down to the shore and sing their island songs. Borne out on the quiet air, their voices strike cheeringly upon the fishermen's ears, and guide them to their home. So we need to listen for the voices of good cheer that come from the celestial shore to encourage us, and especially for the voice of Christ himself. For this we must be quiet, and carefully seek those unseen mountain slopes which in the city equally invite us at daybreak to rest. But not only to rest at ease, because the world needs us, and we have to go on to the next towns, the next individuals, the next duties which call us.

O Holy Spirit, imbue us with the spirit of prayer! May we often yield to thy holy summons to renew our strength through fellowship with God! Be thyself our oratory, that in thee we may find solace, comfort, strength, and inspiration, amid the crowds that throng our daily life! In Christ's name.

Monday, 10th. Mark 1. 40-45.

The miracles of Jesus were wrought in two spheres, those curative of disease and death in men, women, and children, and those wrought in nature, such as turning the water into wine and hushing the storm. The former were the more numerous. These wonderful works were proofs that the Father had commissioned and authenticated him: he that did the works of God must have come from God. They were also the spontaneous outflow of his own loving heart. There was no attempt at display, no attempt to astonish and startle, but in all there was a gentle sympathy and tenderness which bore witness to the high-priestly nature, quickly touched with the feeling of human infirmities and need.

But deeper than these, we must remember that his miracles were indicative and symbolic of his spiritual and saving work. When he healed the blind it suggested that he could give sight to the inner vision. When he raised the dead he gave sign of his power to quicken dead souls. When he multiplied the loaves he went on to speak of the bread of life. When he enabled Peter to walk with him back to the boat he taught his ability to keep a soul calm and strong amid the stormiest seas. When, as here, he cleansed the leper, the miracle bespoke that he could subdue the leprosy of sin.

What perennial joy must therefore have been his, when, as in the instance before us, the cleansed man was no longer ostracized by his fellows and exiled from his home, but was at liberty to go and come! He could never forget that Jesus had dared to touch him, and his thankful joy could not be restrained from an expression which appears to have embarrassed Jesus, and compelled him to keep away from the cities, thus serving a period of quarantine or legal isolation, as being himself defiled. Does not this remind us of the apostle's words, "He was made sin for us," and of those words of Isaiah, "Surely he hath borne our sickness and carried our sorrows"?

David's lament over his sin with Bathsheba is compared by him to leprosy. The cleansing he sought was based on Leviticus 13. Is there one reader of these words who is deeply conscious of the inner brand of impurity? Let such an one kneel beneath the touch of Christ, and rejoice in the liberty of Leviticus 14. 53!

Lord Jesus, thou knowest how deep has been our inner leprosy! Oh touch us, and say, Be thou clean! By thy cross and passion, good Lord, deliver us!

Tuesday, 11th. Mark 2. 1-12.

This miracle is interesting not only because of the ingenuity of the four comrades and friends who unroofed the central chamber of the house in order to place their companion at the feet of Jesus, but because it unveils the Saviour's delight in the combination between a quick-witted brain and a loving heart.

The young man was healed apparently largely, if not entirely, because of the faith of his friends. All the synoptic Gospels agree in this. "Seeing their faith, he said . . . ."

Evidently the paralyzed was young, for, as the margin correctly translates the Greek, Jesus addressed him as "child." Matthew puts it still more tenderly, "Take courage, child!" Evidently this sickness was the result of sin, but Jesus saw repentance and sorrow written on his face and in his eyes. He was therefore able to proclaim his forgiveness and proceed to his healing.

It is worthy of notice that our Lord dealt with his sin before he pronounced the word of healing. Probably this was not his invariable rule during the days of his flesh, because it was necessary to give many and widespread evidences that he was the Messiah: but when his Messianic character was not in question, as in this case, he demanded the faith which springs from a cleansed heart before speaking his word of healing. This is probably his rule today: as we have it in Romans 8, we must realize that there is no condemnation because we are in Christ Jesus before his Spirit can quicken our mortal body.

He who forgives our sin and heals our soul gives the power to take up the bed on which we lay. We are independent of those who used to carry us. We go forth before them all, so that they marvel. There are too many amongst us who are ever needing the help of ministers, friends and conferences to enable them to walk worthily and fulfil the Christian ideal. This condition of babyhood and spiritual paralysis is far beneath the Christian ideal. We must learn to deal only with Christ, to lean on him, to derive strength from his Spirit.

To thee, O Saviour, we bring our sins, our helplessness, our failure, our weakness! Have mercy upon us, we beseech thee, and of thy great mercy forgive our sins, heal us in body and soul, and enable us so to live that men may see our good works and glorify God on our behalf!

Wednesday, 12th. Mark 2. 13-22.

Our Saviour was a great lover of men. Some one has said that it was the distinctive prerogative of Jesus to open his heart with a beautiful recklessness, and keep it ever open. He could be stern against the Pharisees, whose goodness was wholly external; and who wanted to entrap him. He was relentless in his demand for unreserved surrender. In this Gospel, especially, Peter, through Mark, tells of the light that shone on his face, of his gestures, sighs, and treatment of little children. It seemed as though his face and voice were still fresh in his memory. Thus, in this paragraph we can imagine the joy with which he accepted Matthew's invitation, because it gave him an opportunity of contact with the outcasts of Jewish society, and for his chosen attitude in those early days when, as the bridegroom, he associated with his intimate friends.

What a sensation was caused by those early days of his ministry! Here was a new kind of prophet, who made people feel that he was interested in them, that he was not abashed by contact with outcasts. He was the source of perennial joy to his friends, had a kind word and remedy for every ailment, and was not startled by any confession of sin. But he did more. He elicited and confirmed every aspiration for goodness. He saw in Matthew the making of an apostle and historian.

Let us give ourselves to him as our true friend and bridegroom! He eats and drinks with sinners. He invites them to become disciples and apostles. He wants to shed the joy of marriage into all lonely lives. No patchwork is in his purpose, but a white robe, and over it shining armor! No sour and sallow religion, but the exuberance of new-found joy in the expanding vessels of the heart! Martin Luther said: "Take hold of Christ, and thou shalt begin aright! Keep hold of Christ, and thou shalt go straight! There is none other bridge, none other ferry over life or death but by Christ alone."

Draw us into thy close companionship, dearest Lord, that we may go with thee to help the sinful and fallen, or sit with thee amid the festal joy of marriage! Make us as simple, natural, and helpful as thou wert: and since this now seems almost impossible, we pray thee to enlarge our hearts!

Thursday, 13th. Mark 2. 23 to 3. 6.

The stir of a new religious movement aroused the keen interest of the Pharisees and scribes. In our Lord they detected the author of an advanced code, the prophet of a new era. John the Baptist had been content to enunciate and insist upon obedience to the ancient code, but Jesus announced the inauguration of the kingdom of God. It has been calculated that they numbered about 6000. It was their admitted province to hold the keys of truth, and especially to maintain the rites of a conservative religiousness. They paid immediate attention to the appearance of Christ, and followed him step by step, finally deciding that they could give him and his teachings no quarter.

They were offended with his lowly origin, —the son of a carpenter. They despised the followers he chose, and the company he kept. It displeased them that he mingled freely with the lowest classes of the population, with publicans, harlots, and sinners. The sight of sinners forsaking their sins, of fallen women sobbing over their wrecked lives, of extortioners like Zaccheus becoming generous,—instead of delighting them, it made them more determined than ever in

their antagonism. These folks were in their estimate human trash, and surely to manifest such affinity with them disqualified him as a religious teacher.

It was especially in regard to the sabbath that the difference between Jesus and these men came out. Their arbitrary distinctions had changed the day of rest, joy and blessing into an intolerable burden. At first Jesus treated them with consideration, and parried their objections, but as this was in vain he proceeded to expose the hollowness of their pretensions and the woes they were bringing on themselves and their people.

The rest day is necessary to man. He is a seven-day clock, and needs winding. We must do good in it, and get good. Make it for yourselves and children the gladdest day of the week, because God is love, and joy, and rest!

Teach us, O Lord, to enter into thy sabbath-keeping, and may thy rest and peace spread from thy holy day throughout the other days, irradiating them with its light and shedding its peace! Above all, let there be an eternal sabbath-keeping in our hearts!

Friday, 14th. Mark 3. 7-12.

Our Saviour's teaching must have attracted these mighty crowds almost equally with his miracles. Sometimes the pressure on the beach of the Lake was so great that he had to engage a boat for a pulpit, addressing the crowds from the deck whilst his audience formed a vast semicircle on the ascending shore. His teaching was so illuminating, so true to the deepest convictions of his hearers, so fresh in its nature parables, that even his enemies were compelled to confess that "no man ever spake as this man." He took the common objects and incidents familiar to them all,—the sewing of a new piece of cloth on an old garment, the bursting of a wine-bottle, the children playing in the marketplace amid weddings and funerals, the overthrow of a house by a flood. These simple incidents have told their messages to myriads, and are as fresh today as when first uttered.

But the crowds were also attracted by his miracles of healing. All the country was filled with litters and carriages bringing the helpless sick. Companies of anxious friends brought their dear ones on beds and couches.

One of the noblest of the Doré pictures is "The Vale of Tears." A dreary glen is depicted, on either side of which are sufferers of every kind. A motley crowd, with not one single happy face among them! The maimed and halt and blind, the miser clutching his bag of gold, the man of science and the vagrant, strangers from every land,—every kind of wretchedness is suggested. But at the farther end of the Vale of Tears there is a break in the clouds, revealing a winding path through the mists to a region where all is peace. In the center of the light stands the rainbow-encircled Christ, bearing his cross. Looking down the valley, he is beckoning the weary and heavy-laden.

Yes, Christ is all-sufficient! Today, equally as when he was among men, he is able to give to each of us healing and help. His deepest complaint is that we are so slow to give him the opportunity.

O Saviour Christ, we also need thee not less than those who in the days of thy flesh gathered around thee for help! Be the complement of our need, and grant that our leprosy may be cleansed, our eyes opened, and our paralysis quickened to life and health!

Saturday, 15th. Mark 3. 13-19.

It has been truly said in words we gladly endorse that it is surprising to see the sort of persons whom our Lord selected for so great a destiny, not only for evangelizing the cities and villages he was unable to reach, but also for perpetuating and extending his gospel. The Jewish religious leaders ought to have been the heralds of their Messiah, but they proved themselves unworthy of their great vocation. Our Lord, therefore, did not hesitate to commit his cause to these twelve simple men, destitute of learning and chosen from the ranks of the common people. He made the selection after a night of prayer, but doubtless he had carefully watched the characters of these men who had grouped themselves about him.

His choice was amply vindicated. John and Peter were evidently men of supreme gifts. They performed inestimable service in the foundation-laying of the church. There is a sense in which they sit on thrones, as the Lord promised at the Last Supper, ruling the hearts and minds of successive generations. They owed all they were and are to him, and their greatness is a striking evidence of what he was. At first they were rude and ignorant in the extreme. Peter forbade his death, and John sought to bring fire from heaven. How much suffering must have been caused to the Saviour by their outbursts and aberrations! But he made their training his perpetual work, bearing with them most patiently and expanding their views by the unfolding of his program, which reached to the end of the age and even unfolded the things that must be hereafter.

Why should we not ask him to choose each one of us, to unfold the purpose for which we were created, to show us the reason of our being sent into the world, and to qualify us by the communication of his Spirit? We were converted from the ways of the world, each one for a distinct purpose. But, alas, too many professing Christians drift aimlessly through life, with no

definite purpose and no desire to find it, or be prepared for it!

O Saviour, forgive us, we pray, that we have been so self-centered, and so careless of fellowship in thy great purposes! Arrest us ere it be too late! Take the helm of our life and guide us to that bourne which we are meant to colonize with good works for thy glory and the salvation of the lost!

Sunday, 16th. Mark 3. 19-35.

The antagonism of the Pharisees to our Lord was becoming increasingly venomous. Their instinctive antagonism to him, because he saw through their character and their hollow religiousness, now took on a deeper line of opposition. Scribes from Jerusalem begin to appear on the scene, and a new campaign is launched. The attack takes shape in two directions. On the one hand it is suggested to his family that they should withdraw him from public life lest they should suffer with him in punitive measures. On the other hand the sinister suggestion is made that Jesus was in league with Satán himself. The absurdity of the latter suggestion was obvious. Satan was not so foolish as to cast out Satan; and as for his family, our Lord was quite prepared to cut himself off from all connection with them, and find his true affinity with those of every race and clime who love God.

Let us learn three things from this paragraph!

First, those of us who are called upon to fight against Satan and his hosts, whether they reveal themselves in false teaching or in demoralizing practices, must see to it that Satan is vanquished in our own characters. Satan cannot be cast out by those who are living under his influence in their own souls. If, for instance, a Christian worker is secretly indulging in sin, however earnest and unremitting are his labors, they are doomed to failure: and this is doubtless the cause of much failure. Pride, vanity, the desire for notoriety, will easily become Satan within, frustrating the efforts of the Saviour without.

Second, if any reader is troubled with the fear of having committed the sin that cannot be forgiven, let it be understood that the impossibility of being forgiven arises from the fact that the soul refuses to renounce some hidden form of prejudice and sin, and that it lacks such humility, repentance and faith as are the conditions of successful pleading. If we regard iniquity in our hearts, God cannot answer our prayer. And, practically, it is only when a man says that Christ is possessed by the devil that he can come into this awful condition of hopeless apostasy.

Third, we may enter into the intimacy of Christ's family group if we will to do the will of God. Yield your will to his in providence and grace, and then dare to take your place in the inner circle of Christ's love as brother, sister, or mother! Dare to act on his own invitation, and you will find that your faith is immediately reciprocated!

Give us grace, O Lord, to step out on thine own promise and invitation, that we may be accounted as one with thee in the intimacies of thy household and relationship! And may we be increasingly conformed to the family likeness!

Monday, 17th. Mark 4. 1-20.

We make much of the preacher, but his personality is of slender importance. Men enquire what seed has been sown, and seldom who sowed it. Paul may plant, Apollos may water, but the increase is not in the soil or the sower, but in God. The miracle of growth depends upon him.

Our Lord's testimony to the Word, i.e., to Scripture, is remarkable. "The words," said our Lord, "which I speak unto you, are spirit and life." Christianity is not merely a new habit and fashion of life in external things: it is a new nature, a new kind of life within, new thoughts, a new estimate of things, new delights and actions.

In some cases men have highway hearts, along which all manner of vehicles pass without producing a permanent impression.

Others have superficial hearts, easily moved and touched. You would suppose that they really intended to live up to the new conception which has broken upon them, but there is no depth. The rock below has never been penetrated. They are not rooted and built up in Christ.

Others have divided hearts. Leighton says, "Many are almost at heaven, there is so much desire for renovation and some endeavors after it, but the thorns prevail. Cares and pleasures, the base things of this perishing world, the anxieties of the poor and the superfluities of the rich, drain off the soul's attention and nothing reaches maturity." In his epistle John still further enumerates the thorns as "the lust of the flesh, the lust of the eyes, and the pride of life."

The good ground stands for honest simplicity and sincerity, a humble and sincere desire to know and do the will of God. This makes life abound with the fruit of holiness.

Let us weed out our thorns and weeds, our vain and wandering desires, our self-opinionativeness, our petty isms! Above all, let us pray before, after, and whilst hearing! Send up your desires to the Lord of the harvest to break up by his ploughshare your caked and stony ground! By his Spirit he can turn the hardest soil into a garden of the Lord.

Give us, O Lord, we beseech thee, lowly and contrite hearts, that we may receive with meekness the engrafted Word, and bring forth the harvest of purity, righteous-

ness, and love! Above all else, grant unto us to be of that inner circle to which thou makest known the secrets of the kingdom!

Tuesday, 18th. Mark 4. 21-34.

As the lamp is placed on the lampstand, so the teaching of Christ must be promulgated to all the world. Other religions have had their secret systems which were made known only to initiates, but our Lord hides things from the wise and knowing of this world that he may reveal them to babes in all simplicity. Surely the light of heaven is without price or prejudice! It falls on palace and cottage. It struggles through the clouds to irradiate the scientist in the studio and the seamstress in her poor room. So the church must be impartial in spreading the truth, and it will be found that the heart of the peasant is equally capable of appreciating it as the profoundest student of Hebrew and Greek.

Let us mete out the gospel with no stinting hand! Tell people the best and deepest things revealed to you by the Spirit of truth! The more you give out, the more you will take in. The measure of your help to others will be the measure in which God's Spirit will mete out to you. Remember the injunction of the Good Samaritan to the innkeeper,—"Whatsoever thou spendest more, I will repay thee"!

Verse 25 recurs in Matthew 25. 29 and Luke 19. 26. This mysterious saying seems to have been often on the Saviour's lips. It clearly teaches that slighted privileges and neglected opportunities entail the withdrawal of the first and the denial of the second. If we diligently avail ourselves of the opportunities granted to us we have good reason to expect an enlargement of our capacity and a further unveiling of God's truth.

Mark alone records the parable of the seed growing secretly, the burden of which is to remind us that though the gospel is spread by human means, sometimes almost thoughtlessly, it is carefully watched, nourished, and brought to fruition by God. An abrupt question, which is resisted by the hearer at the first, may prove ultimately to be the seed-germ of a new life. Go on, Christian worker! Give away your leaflets and Scriptures! Cast your seed, even though you sleep and rise in your ordinary manner, oblivious to the result of your act! The seed is in itself vital and vitalizing, and there are affinities to it deep down in the earth, i.e., the heart of man. For you that deed of love is small as mustard seed, but he will explain all things some day, and you will see what God has permitted to follow some slight act or word, long since forgotten.

Oftentimes, O Lord, as thou knowest, we complain of our non-success in thy service: the seed seems lost, the ground obdurate! But help us to believe in thy co-partnership and fellowship! We plant and water, but it is for thee to give the increase to even a grain of mustard seed!

Wednesday, 19th. Mark 4. 35-41.

Our Lord had been watching closely the thoughts of his apostles. He knew how easily affected they might be through the virulent opposition of the Pharisees. He therefore displayed his mighty power over the turbulent waters of the lake. If he could quell the storms in the realm of nature, might they not trust him to save those who had left all to follow him, though he and they were assailed by the storms of human and diabolic hatred?

In our lives also there will be storms, rushing down on us from unexpected quarters, but the only thing we need to be sure of is whether the Master is with us in the boat, and if he is directing our course. If he has said, "Let us go over to the other side," we must launch out though the night is darkling over the scene. Our Saviour will be so near us that, like Paul, we may sleep through the wildest storm and dream of angels (Acts 27. 23, 24).

Storms drive us to seek Christ, and they provide him with the opportunity of teaching us deep lessons about himself. Like the apostles we say of him, "Who then is this?" Ah, our Lord transcends our furthest thought! We are being led step by step, as Bunyan's pilgrim was, through the Interpreter's House, and the House Beautiful, that we may know something of our Master's character.

In this case, also, the apostles might learn that when storms in after years threatened the little bark of the church there was no reason to fear if only they had faith. All the demons that engineer the storms of life are subject to him. Don't worry! Don't despair! Jesus is supreme. Only be sure that though he sometimes seems asleep, he is in the boat, and near the tiller!

Not improbably our Lord arranged to cross the Lake at this time not only for the sake of his own rest, but for the sake of that poor victim in the following chapter. Sail on, you little ships, in company with Jesus! You share his trials, but on the far side you will see his glory.

Thy church, O Saviour, is indeed beset, but thou art our refuge and strength, a very present help in trouble! Thou carest for us. It is enough! When the billows arise against us, thou wilt hush them to rest!

Thursday, 20th. Mark 5. 1-20.

Immediately on landing the Saviour was met by a man who was the terror of the neighborhood. For a long time he had been demon-possessed, and a whole legion was entrenched in him.

Two voices assailed the Master. On the one hand, the man instinctively recognized his power to save, and ran to worship at his

feet, whilst the demons felt that the presence of Christ was a torment, just as the sunshine of a summer day is torment to a diseased eye. Does not this suggest the torment of hell, where wicked hearts will be exposed to the light of divine purity?

Eternal light, eternal light,
How pure the soul must be,
When placed within thy searching sight,
It shrinks not, but with calm delight
Can live and look on thee!

Finally the demons wanted to make terms with Christ. They did not want to be sent out into the abyss, because presumably there was no covering there. They preferred to be hidden in the flesh of the swine, which, contrary to God's command, were being herded by Jews in the near vicinity. Rather swine than nothing, to hide them from that holy presence! God's presence is genial and pleasant as the fire was to Paul and the shipwrecked crew on the shores of Malta, but his holiness is terrible to those who have never been cleansed and saved by Christ. With similar dread impenitent sinners will one day ask the hills and the rocks to hide them from the face of the Lamb when he sits upon his throne.

It is most interesting to notice the distinction made by our Lord between the man and the intruding legion of demons. He knew the man's innermost desire, and responded to it.

This is full of encouragement. Everyone and everything may seem to hold us back from salvation, but where there is a genuine desire for his grace Jesus will detect and answer it.

In reading this incident, read "demons"! There is only one Devil, who is greatly to be feared, and we dare not think of what would have been our case, had it not been for the interposition of our Lord, who was manifested to destroy his works.

O Saviour, thou knowest how we are let and hindered in our Christian life by besetments and temptations of every kind! Succor us mightily, we entreat thee, and give us such a mission to our friends, also, that the miracle of our salvation may arrest and convert them!

Friday, 21st. Mark 5. 21-43.

The child was 12 years of age, and therefore "little" was the diminutive of endearing love. Ill though she was, a flickering spark of life still lingered in her slender frame, and Jairus cherished the hope that this wonderful Man, who had so much love for little children, would be able by breathing on it to kindle it to a flame. How thankful he was to see the boat returning in the early morning! The Gadarenes had done well to refuse his help, so as to compel him to return earlier than expected.

Let parents be encouraged to bring the case of their children to the Saviour! He understands them, because, though the Great Physician, he understands them with the tenderness of a perfect love.

The woman's modesty withheld her from unveiling her 12 years of secret need. She thought, however, that healing virtue must saturate his very dress. His touch had cleansed the leper: why should not her touch become the channel of his healing help? With the strength of despair she pressed forward in the throng till she could grasp a tassel, or touch a hem. Jesus felt immediately the passing-forth of life-energy, —understood, accepted, responded. But before she could extricate herself from the crowd the Lord stopped and looked around, and they were face to face. She then broke through her reserve, told her story, and the secret disciple became an avowed Christian.

If you have been blessed and saved by Christ, the least you can do is to thank and confess him, not for yourself only, but for the sake of some poor Jairus who in his moment of extreme agony will be encouraged by your testimony still to believe.

Jairus could ill brook this delay, and yet it was the best thing that could have happened to him. Had Christ gone on to his home without this incident his faith might have been unable to understand the shock of the sad news which was on its way to him. When Christ delays his answer to our earnest prayer it is because some other incident must happen to raise and justify our expectations.

In their ecstasy the parents forgot that the child needed food. If Christ awakens your children to the real life, give them something to help them to live worthily: the daily reading of the Bible and the beautiful surroundings of a Christian home!

O Son of God, come to our homes, and call our dear ones to awaken to hear and see thee! Give us grace to feed and help them! Nor would we pray for them alone, but for those who touch thy garment on the way!

Saturday, 22nd. Mark 6. 1-5.

It is generally agreed that this paragraph refers to the same event which Luke 4. 16-30 describes more at length. It was natural that our Lord should wish to help his own people to acquire those new and wonderful gifts which accompanied and followed his own anointing. Besides, Mary and his own people dwelt there. For the most part, however, he was met with a chilling reception. Something sapped their faith, and he could do no mighty work. His ultimate rejection, as Luke tells us, took place in the synagogue on the sabbath when he stood up to preach.

Having read the glowing picture given by Isaiah of the work of the Messiah, they were for the moment captivated, and broke out into the applause which at that time was

allowed in the synagogue. But presently a strong reaction set in as he proceeded to tell them that the prophecy which he had read was fulfilled in himself. They broke out in scornful derision, and demanded a sign. When, however, he told them that it was impossible to work a miracle whilst they continued in that unbelieving mood, they rushed on him, forced him from the synagogue, hurried him to the edge of a precipice, and would have taken his life if he had not cleft a path through them by the majesty of his presence. He then left Nazareth, never to return!

For us the lesson is obvious. By faithlessness we can and do limit God's work. Because faith is the open channel through which God operates on human life, we must take care that the channel is not blocked, as it will be blocked if we allow jealousy or any other evil to haunt and occupy the aperture that opens on God. God wants to get through to us, his servants, that he may pour through us tides of life and love and help. But when we are faithless, unbelieving, and evil-disposed, the channel is blocked, and he can do no mighty work.

O Lord, make as much use of us as thou canst on this side of Heaven, and to this end enable us to resist the temptations of the world, the flesh, and the devil, so that through the channel-bed of our nature thou mayest fulfil thy purposes of love! May we never come under the condemnation of those who were lifted to heaven in privilege and sunk to Gehenna by unbelief!

Sunday, 23rd. Mark 6. 6-13.

The mission of the Twelve may have arisen from the growing hatred of the Pharisees. There could be no quarter sought or given in dealing with them. Our Lord, foreseeing the inevitable end, hastened to sow the seed of his kingdom ere the night fell. The shadow of his final rejection had fallen athwart his path, and the last appeal to Galilee must be made before he finally left it for the cross. Therefore he sent forth the Twelve.

They were not to make provision as though they were entering a strange country. So far as Galilee was concerned, there would scarcely be a town or village which he had not himself visited, and in which there would not be some family that had shared in his healing love. It was needless, then, for them to take a change of garments, traveling shoes, provisions, or money. It would not always be so, as we learn from Luke 22. 35-38, but though the tide of his popularity had already begun to ebb under the relentless enmity of the religious leaders, it had not so far sapped the love and gratitude of scores, if not hundreds, of homes. There was the further thought that the simplicity of their attire would disarm all suspicion of worldliness, and prove their implicit trust in God. Each must, also, have a companion, for brotherly communion and fellowship, for mutual counsel and help and good cheer.

How different was their simple devotion to the spread of the Good News to the lethargic response which we often give to the Master's summons! We stint our obedience within the narrowest limits, and miss, therefore, the quickening of his companionship and good pleasure. Suppose that from this hour you should receive and obey Christ's bidding in respect to speech, letter-writing, ministry, and the expenditure of your money, you would find a new and blessed liberty, a fresh baptism of the Spirit, and an inflowing of life and love which would enrich and ennoble your life!

Show us, O Lord, how we may use our lives for thee! Give us thy gracious guidance as to the ministry in which we can best serve thee and our fellow men! Commission us, that we also may prepare for thy coming, and that the world may be happier because we have lived in it!

Monday, 24th. Mark 6. 14-32.

The success of the preaching of the apostles had been phenomenal. The name of Jesus was on every tongue, and penetrated even to the palace of Herod. He had been nearly two years before the world, and notwithstanding the hatred of the priests and Pharisees had risen steadily into favor. Herod was uneasy. He could not forget the warnings that the Baptist had so often addressed to him, nor his last view of the Baptist's head as the executioner brought it into the banqueting room; and he now concluded that Jesus was no other than the murdered Baptist, risen from the dead and clothed with the awful powers of the unseen. It is not improbable, therefore, that the widespread notoriety of Christ awoke a fearsome awe in his guilty heart.

About this time the apostles came back from their mission. Indeed, on hearing of the Baptist's death they may have suddenly broken off their labors and hastened back to Christ. They may also have fallen in with John's disciples who were hastening to Christ, bearing their great sorrow. The news fell on them all as a thunder clap.

In the midst of their awful sorrow they seem to have been beset by a vast crowd of people, whose excitement was intense as the news of the Baptist's martyrdom spread far and wide. "They had no leisure so much as to eat." They all needed rest, and time to consider their attitude in meeting the crisis which had suddenly arisen.

There is much instruction for us all in the Master's invitation to come apart and rest. We must have our quiet times, when we can ascertain our latitude and longitude, as the captain of the ocean-going steamer does each noon. The recurring rest day

affords such an opportunity, but in addition we should seek seasons of quiet fellowship with our Master Christ to learn his will and know him more intimately.

Call us away, dear Lord, to rest with thee, to see our life as thou seest it, and to become increasingly joined with thee in thy great plans and outlook! May we know by happy experience thy secret place, and become trusted with thy confidence!

Tuesday, 25th. Mark 6. 33-44.

Our Lord had landed with his disciples northeast of the Lake, with the object of withdrawing to an unoccupied spot in search of solitude. But it was not to be had. The people had watched the direction of his boat, ran afoot out of all the villages, and were waiting for him when he arrived. He had come for rest, but it was denied. The slopes were alive with multitudes who seemed as unshepherded sheep. The misery of their condition touched his heart with pity. They had brought all the sick that could be carried, and as he passed through the crowds he healed them. Then, ascending the hillside, he spoke to the throng of the kingdom of God, and many things beside.

To the surprise of the apostles, at the end of the day he refused to send the people away, though it would have cost $150 to feed them. But with five loaves of barley bread—the food of the poor,—and two small fishes he not only fed them all, but the carpet of green grass was littered with fragments that afterwards filled twelve baskets. More was left than there had been at first.

Note that upward look! We must look off to him, as he to the Father. Our thoughts should constantly be occupied with the Saviour. Only so can the full tide of his grace and power become our own. Our tasks are many and heavy, and there is no channel by which the grace of Christ can be communicated to us except by the faith that looks up to him and derives the grace which we require at every moment.

That uplook will at first be the result of conscious effort. We cannot keep Christ in mind without making a sensible effort to turn away our thoughts from the distracting rabble of suggestions by which we are liable to be diverted. If we do not carefully drop black curtains round the little chamber of the mind, excluding all side lights, there will be no clear impression of his beloved face on the sensitive plate of our mind.

Grant us of thy patience and grace, O Saviour, that we may be able to minister to the souls around us: and that we may do this the more efficiently, grant us the open vision of thyself! Looking up to thee may we derive all the grace needed in ministering to others, as well as a deeper knowledge of and insight into thy heart of love!

Wednesday, 26th. Mark 6. 45, 46. Read John 6. 15-26.

The haste with which the disciples were sent away after the feeding of the 5000 is explained in John 6. The crowd, swept by enthusiasm by the miracle, determined to make Jesus king. He resolved to withdraw to the lonely hills. The storm drove the disciples across the Lake. Wet and weary they tugged at the oars. Apparently he saw them distressed some time before he started to go to them.

Is not this true of his dealings with us today? He is not indifferent. He shares in all our tears and labors, but he works the miracle of deliverance only after all lawful and possible efforts have failed. He knows that persistent effort is necessary up to a certain point. Otherwise our muscles would become flaccid and our faith thin for want of exercise.

But he did come, and will always come to our help. God's day, we are told, is a thousand years, and the longest tarrying is, according to that reckoning, only for a little while.

When he comes, we find it was at the precise moment when our faith had reached breaking point. He comes stepping across the waves. The sea becomes his pavement. Difficulties and trials will prove revelations of what the Lord can and will do for those who obey his word and step forth at his bidding. On a stormswept sea he generally comes to us, and his richest gifts strew the shores after a tempest.

Like the disciples, we too often mistake Christ when he comes to us. We do not recognize him. Our tears seem sometimes to weave a veil which hides him, or the darkness of the night obscures his face. The consciousness which finally reveals his personality banishes our fears. Yes, Jesus rules the waves!

Lord Jesus, we know that thou canst rule the stormy billows that often break over our lives! Help us in the hour of danger to believe that thine eye is upon us, and that thou wilt come to us with thy word of cheer and salvation!

Thursday, 27th. Mark 7. 1-23.

The Galilean Pharisees had summoned aid from headquarters, and a contingent arrived from Jerusalem. Their joint aim was to prove that our Lord was a sinner because he refused to be bound by their ceremonial prescriptions. They insisted that three washings were necessary in connection with food. Before eating they washed their hands to the elbow (R. V., margin). They also washed the various vessels, and their food. There was no harm in this. Modern sanitation would approve. But they counted the omission of these things a positive transgression, and so charged the disciples.

Our Lord, therefore, told them that their code of right and wrong was absolutely untrustworthy and false since it went so far as to permit children to evade all responsibility for their parents by simply uttering the word "Corban." And this was only one specimen of their specious morality. He said also that Isaiah's words about the hypocrisy of his time was equally true of them, and that their threats against himself defiled them more deeply than outward washings could ever cleanse away.

Turning then to the listening crowd, which was awed by this denunciation of their religious leaders, the Lord urged the consecration of the mouth as the organ of speech. It was defiled, he said, not by what went into it, but by what came out of it. His enumeration of the sins of the heart, which were patent to his pure eyes, is as terrible as it is true. He had formed this diagnosis by the thirty years of his residence in Nazareth. As he had been compelled to listen to the conversation which surrounded him there, he heard enough to justify this terrible enumeration.

How little do we realize what seeds of evil growth lie hidden in our nature! We are told that the Arctic soil is sown with seeds of good and evil vegetation which are restrained by the conditions of the atmosphere. May we not apply this illustration to ourselves? Whenever there are signs of evil breaking into flower and fruitage, let us instantly claim to be dead to them! Rather, let us cultivate, by the help of the Holy Spirit, all good things to luxuriant growth!

Cleanse and keep our hearts, O Lord, we beseech thee, by the inspiration of thy Holy Spirit, that all evil growth may be stayed, and that the flowers and fruits of holiness may abound! Grant that our hearts may become as the garden of the Lord, and that he may walk therein as in Eden of old!

Friday, 28th. Mark 7. 24-30.

We are approaching the climax of our Lord's career on earth. His enemies were so exasperated that it seemed wise to withdraw across the frontier in order that he might not die before the appointed time.

This Canaanite mother was descended from the ancient race which Israel had dispossessed of their territories. She had no claim on Christ as a child of the Hebrew race, but often children have their pet dogs to which crumbs and titbits are given as they hide beneath the table. She was willing to take that place, and she reckoned that a crumb from his hand could restore her child to health.

Sometimes God keeps us waiting, not because he is unwilling, but because he desires to draw us forward to assume a position of humble faith which we should never have taken if it had not been that we were driven to it. It may seem, at first, as though God was deaf to our complaint, or at least unwilling. But in reality he is drawing us on step by step, and will either explain why he cannot give us what we have asked, or will put the key into our hand and tell us to take what we will. Prayer is always answered in one way or another. Either we have the petitions we have made, or God makes it clear to our consciousness that the answer would not really help us. Thus he leads us on, as he did this mother, to assume an attitude of overcoming faith to which he cannot say Nay. It was a beautiful manifestation of marvelous tenderness when Jesus presently allowed himself to be apparently overcome by this woman's faith. His apparent unkindness was changed into the tenderest kindness, and the severe humiliation to which she was subjected when their interview began was followed by a sublime manifestation of his own humility.

Let us say with the psalmist: "My soul followeth hard after thee!" As he seems to retreat, follow him step by step! His love waits to be conquered.

O Saviour and lover of men, we come to thee for help which thou alone canst give, help for those we love! We cannot tell thee the anguish we feel on their behalf, but thou knowest. By thy tenderness and pity, by thy love to men which brought thee to the cross,—help us and save them!

Saturday, 29th. Mark 7. 31 to 8. 10.

The publicity of the miracle wrought for the Syro-Phoenician mother forced the Lord to make a long detour through the devious paths at the foot of the Lebanon range, but on approaching the abodes of men he was recognized. At a certain place was a man who could not hear, and could only stammer out his words. Jesus led him to a retired spot, probably in order to evade opposition, put his fingers in his ears, and spat and touched his tongue. These outward signs were immediately appreciated and understood by the deaf man. He realized that something was being done for him, which aroused his faith and expectation. It was but a trembling spark of faith, but it was enough, and hearing and sight were given.

It was a lonely mountainous part of the country, bordering on Jewish ground, where his deeds were little known, especially by the heathen inhabitants, and extraordinary excitement was created. "He hath done all things well" was the exultant cry. His fame spread far and wide, and people gathered from all sides, bringing their sick. The Lord's intercourse with them lasted three days. It was as though his heart opened to them as theirs to him, in natural and blessed fellowship. The hostile world seemed almost forgotten in the deep solitude of that wilderness.

At the end of three days the great gathering broke up, but the Lord was unwilling

to let them depart without food. He therefore invited them to be his guests, and provided a feast in the wilderness. As the former miracle of feeding was for the Jews, this was for the outside heathen: and herein is a parable. The gospel was first granted for the Jew, but afterwards by Paul and others made the property of mankind.

Jesus is ever the same. The fountain of his love never drops. The grace he has shown through all the past will be the same for ever. Draw upon his resources, though you are afar in Galilee or among the Gentile mountains! He is ever plenteous in mercy to all who seek his aid.

We also are deaf and dumb. We speak not thy praise, we are deaf to thy love. Oh take us apart, blessed Lord, and touch our ears and tongues and hearts that we may perfectly love thee and worthily magnify thy holy name! Feed us at thy table, and send us forth to bring others in!

Sunday, 30th. Mark 8. 11-26.

Our Lord avoided landing at Capernaum, because he knew that his enemies were lying in wait for him there, so the boat was hoved-to at an unfrequented landing place on the southwest corner of the Lake. But no sooner was his landing known than he was again surrounded by his opponents asking for a sign. Sighing deeply in spirit, he saw that his rejection was final, and re-entering the boat he returned to the other side. It was bitter to him to tear himself away from the vast need of Capernaum and the other cities. They had been exalted to heaven in privilege, but would now be cast down to Hades. We get a glimpse into his heart when he referred to the leaven, which stood in Jewish minds for the principle of infection and contamination (1 Corinthians 5. 6-8).

The warning is for us all. The leaven of selfhood is most insidious in its operation. As the flour swells up under the influence of leaven, so all our nature is apt to be corrupted by the spreading effect of pride, jealousy, and egotism. These may so warp our judgment and weary our hearts that we are apt to be oblivious of the glorious claims of Christ. Let us be alive to this inward tendency! Self is so ubiquitous and invidious. If we are on the watch, we shall find it needful, sometimes fifty times a day, to refuse the uprising and assertion of the self-life. It is a great consolation, however, to believe that almost automatically the divine life flows in to fill the vacuum created by the denial of self. As we say No to self, we say Yes to Christ. As the door is shut on the one, it opens on the other. But these lessons are not acquired immediately, and this gradual refusing of the soul is illustrated by the experience of this blind man. It was as though our Lord desired to impress on his apostles, and on us all, that the true light breaks as the dawn, and only gradually climbs to the perfect day.

Forgive us, O Master, that we are so slow to understand what thou longest to impart, and send us not away, but bear with us until beneath the touch of thy dear hands we are restored, and see all things clearly!

Monday, 31st. Mark 8. 27-38.

The hour had now arrived when the Lord must prepare his disciples for the scenes that awaited them in the near future. Six months alone remained of his mortal life. But first he must ascertain what conclusions they had arrived at with respect to himself. So far he had not disclosed the mystery of his own nature. He took them, therefore, for eight days of rest and teaching to the slopes of the Lebanon range.

The conversation began with his inquiry as to the conclusions at which his disciples and others had arrived. The common verdict varied, but theirs was single and complete. How thankfully our Saviour heard it announced by Peter! It was decisive,—"Thou art the Christ!" Through the teaching of the Spirit they had arrived at a steadfast and independent conviction.

In reply our Lord said, first of all, that they must not proclaim their knowledge of his Messiahship, and secondly, he made a definite statement of what lay immediately before him. He must go to Jerusalem, suffer, die, and rise. Nay, further, he proclaimed that they must follow him by dying to the self-life and arising to a new life which would stand out in strong contrast to that of the sinful and adulterous generation amongst whom they had been brought up. Peter felt that such an experience was unthinkable. To him and the rest our Lord was the Messiah, and surely he could never be exposed to the ignominy of death. But as Peter in his confession had been the organ of the eternal God, so in this moment of his blindness he became Satan's spokesman, i.e., he said what Satan had so often repeated to the Saviour in moments of conflict.

Our duty as disciples is threefold: first, to deny ourselves; second, to be ready to bear quietly the daily cross which God's providence has ordained for us; and third, that we neither go in front of Christ nor lag behind him. There must be no ashamedness or shirking of our identification with the crucified Redeemer. The soul-life, which is the seat and center of the ego, must be nailed resolutely to the Saviour's cross, that, dying with him, we may enter the life which is life indeed.

Breathe on us, O Spirit of the living God, that we may be willing to say No to self and Yes to Christ, so that we may grow up unto him in all things, who is the head! In his name.